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The Missionary survey

THE MISSIONARY SURVEY

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Keep the Members of Your Sabbath
School Informed Regarding the
Needs of Missions in the
Various Fields

Information Inspires Giving

Secretary of Literature:

IS THE SURVEY READ BY YOUR CHURCH
SCHOOL SUPERINTENDENT?

IS IT READ BY THE TEACHERS IN YOUR
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We are anxious to have the superintendents and teachers use the SURVEY in bringing the needs of Missions before their schools and pupils.

EVERY SABBATH SCHOOL SUPERINTENDENT
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THROUGH NO OTHER SOURCE CAN THEY BE
SO INFORMED REGARDING THE MISSIONARY
NEEDS OF THE VARIOUS CAUSES OF THE
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Church School Superintendents Please Read

The Sabbath schools of the Southern Presbyterian Church are directed by the General Assembly to make a systematic study of the missionary activities of the Church. Are you using the Missionary Survey in getting this information?

What Is the Missionary Survey?

It is a monthly magazine, the official organ of the Southern Presbyterian Church, published by order of the General Assembly.

It shows, each month, the work of the following Committees:

Publication and Sabbath School Extension.

Christian Education and Ministerial Relief.

Home Missions.

Foreign Missions.

And beginning with the November issue, Assembly's Stewardship.

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RELIGIOUS TREND IN ITALY.

Among the Roman Catholic laity in Italy there is a growing tolerance and appreciation of Protestantism, according to Signor Costabel, Waldensian pastor and leader now in America, but there are occasional evidences of hostility, such as the Pope's recent ban on the Young Men's Christian Association. Some Catholics of wealth have contributed to the support of Waldensian undertakings. A recent translation of the Bible has won the approval of many Catholic priests, some of whom have expressed the wish that copies might supplant the vicious literature that was commonly circulated in the trenches.—*Congregationalist*.

NAVAL ACADEMY CHURCH.

A National Presbyterian Church is to be provided for the students of Annapolis Naval Academy, an enterprise in which the whole Presbyterian Church in the United States will participate. Over two thousand midshipmen attend the Academy, and all are required to attend church once a week.

It would mean much to the far-flung mission posts if each naval officer knew where they were, and kept in touch with them when cruising. The new Academy Church is to have wall maps showing the location of every Presbyterian mission station, and it is proposed to interest the future naval officers in foreign missions by lectures and by discussions of strategic positions for mission settlements.—*Exchange*.

MISSIONARY CONFERENCE IN JERUSALEM.

The United Missionary Conference of Syria and Palestine held its third annual meeting in Jerusalem March 30 to April 2, with Bishop MacInnes presiding. One Danish, one interdenominational, five American and eight British societies were represented by sixty delegates. The devotional services were led by Canon W. H. T. Gairdner, of Cairo.

It was announced that the Danish Mis-

WORLD

sion, with the hearty co-operation of other forces already at work, is preparing to open a work for Mohammedans in Damascus. Steps were also taken to request the removal from the text of the British mandate for Palestine the phrase limiting the educational work of a community "to its own members." It was thought that this might be so interpreted as to interfere with evangelistic work through education. An effort will also be made to organize a "United Evangelical Church" for Syria and Palestine, and to establish a union training school for native pastors.

In the future, biennial conferences will be held for all the workers in Syria and Palestine and sectional conferences for each district in the alternate year for the discussion of local questions.—*Missionary Review of the World*.

MODERN TOUCHES IN AFRICA.

An African Year Book and Guide recently published in Capetown will surprise those who think of Africa only as a Dark Continent full of wildness and savagery. In it are descriptions of growing, wide-awake cities, whose names are little known in the United States. Transportation and electrification have been extensively developed of recent years in parts of South and East Africa. Pietermaritzburg, for instance, of which most of us know little, has a white population of 17,028. It has four daily newspapers, eight hotels, and seven clubs. Taxicabs may be hired for twenty cents a mile in American money, while those who prefer to ride around in jinrikishas may do so for twelve cents. Golf courses are to be found even in the smaller towns, and there are few places of any size without a street car system.—*Classmate*.

NOTES

ANXIOUS TO LEARN.

"The young men of Palestine are now genuinely anxious for English education; not merely to learn English for its business value to them, but also to get access to English thought, and to live an English collegiate life whilst doing so. An English college is now being started in Jerusalem to carry on the education of boys after school age. It has made an admirable start with 65 students, as against 33 before the war. Many young men are so keen to come that they have thrown up lucrative posts in Government work in order to attend the college and complete their education.—*The Mission World*.

MEXICAN STUDENTS.

The American Chamber of Commerce of Mexico City has sent one of its members to the United States solely for the purpose of placing Mexican students in our colleges and interesting manufacturers in supplying these young men with work. By giving young men who are especially picked for the work by the Mexican authorities, an American education and a knowledge of American ideals and methods, American business men in Mexico hope not only to improve Mexican commercial methods, but to increase business for the United States.—*Classmate*.

BUDDHISM REVIVAL IN JAPAN.

A great revival in Buddhism is taking place in Japan and Buddhist organizations, similar to Christian organizations, are being formed. There are Buddhist Sunday schools, orphanages, kindergartens, Young Men's Buddhist Associations, women's societies, and even a Buddhist imitation of the Salvation Army.—*Front Rank*.

MOSQUE FOR PARIS.

Recently the French Parliament voted half a million francs for the construction of a mosque and Mussulman Institute in Paris. The Society of the Habous of the Holy Places of Islam was entrusted with the building, and the three French colonies of Algeria, Tunisia and Morocco have been solicited for a contribution of 150,000 francs each. Algeria has nominated an *imam* for the mosque. In order that it may have the required sacredness, Mohammedan architects will draw the plans.

The institute is to contain a study room for the students, a library of Arab literature, a lecture hall and an exhibition room for Oriental art and industry. The building will be controlled by distinguished natives of Algeria, Tunisia, Morocco, Equatorial and West Africa.—*Missionary Review of the World*.

GREEK PROTESTANTISM.

The Greek Evangelical Church has fifteen congregations located at Thessalonica, Berea, Philippi, Athens, Corinth, Smyrna and other places. Before the war these Protestants were regarded as traitors by most of their countrymen, but the presence of British armies has changed the situation. The men from England, Scotland and Wales, who have lived over three years in Salonica and Macedonia have made good impressions.—*Missionary Review of the World*.

FEDERATION OF SUNDAY SCHOOLS.

Plans have been proposed for the federation of all the religious education and denominational Sunday-school work in Australia under one central organization. In several divisions of Australia, Sunday-school specialists are giving their entire time to building up the Sunday schools with a resulting improvement in attendance and thoroughness of instruction.—*Exchange*.

EDITORIAL

ATTENTION, CHURCH SCHOOL SUPERINTENDENTS AND TEACHERS!

A LETTER received a short time ago from an earnest Christian Sabbath-school superintendent, in which he states that "Information is imperative to inspire giving." has set us to thinking, and we believe that the plan he has adopted could be followed successfully by any superintendent or teacher. He states that believing this as he does, for the past two years, once each month, in a five minutes' talk, he has tried to bring before his school the cause for missions, both Home and Foreign. He has used the topics as outlined in THE SURVEY for that month, and given in a very concrete way, the needs for missions at those places. This man gives some very specific results to show that there is an increased interest in missions in his school since this plan was adopted. He does not say that this increased interest is due entirely to these five-minute talks he has been making, but he does say: "Had it not been for the special and more concrete and definite effort in the last two years in teaching the Monthly Topics as given in THE SURVEY, I do not think that one of the young ladies from this church, just graduated from the high school, would have gone to the State Young People's Conference, and there consecrated her life to full-time service wherever the Master called. Neither do I think that another one of our girls would have gone to the Montreat Young People's Conference, where she obtained a new vision of life in the Master's service." We believe that this superintendent has had a very great part in the making of these decisions. He goes on to say: "Our Church here has never had any delegates go to these conferences before by official appointment

and paying their expenses, as was done this year for the four that went to Montreat, but from the interest aroused at the Christian Endeavor meeting last night by the reports of the two delegates who have just returned, a number are already planning to go next year."

How many young people from your Church are now in the foreign field? How many are doing Home Mission work? How many ministers have gone out from your Church? How many girls from your church are training for definite Christian work? How many boys have you at the seminaries?

As this good superintendent that we referred to suggested, it is INFORMATION that will stay IN and work OUT that is needed. Are you giving it to them?

Despite the fact that there are so many needy fields at the present time, we do not believe that the young men and young women of to-day are slackers in the cause of Christ. Where the need has been stressed forcefully and the young folks made to realize their responsibility, they have not been backward in saying, "Here am I Lord, send me," as was evidenced by the large number of volunteers at the summer conferences just past. One thing that we need to do is to more often bring the need for workers before our young folks. Our ministers may have a sermon about it occasionally, but what is needed is to keep everlastingly at it until it gets into the hearts of our boys and girls, and then it will come out and show results.

Some time during the year each of the foreign fields where we are conducting mission work, is discussed in THE SURVEY. The same is true of the work done in the home fields. If our church school

superintendents and teachers will thoroughly familiarize themselves with these topics they will have something to give their school and their pupils that will interest them. They can present the cause and the needs if they themselves are familiar with them; otherwise they cannot do so.

If your Sabbath school or church has no one who is giving full-time service to the work of the Master, and no one in preparation to carry on this work, why? There is no need to say go until the need for going has been felt.

Superintendents and teachers, why not try this plan that has worked so well?

THE FRONTIER.

REV. S. L. MORRIS.

THE dawn of the twentieth century witnessed the Home Mission Committee with but a limited sphere of service. Its chief and almost exclusive effort was on frontier borders and boundaries. The necessity for this restriction was twofold. Its funds were limited by an income of less than \$30,000 annually, and its expanding frontier made such insistent demands as to overshadow all other considerations. The development of the West rivaled the romances of the Arabian Nights. The ripening grain went to waste in many fertile fields from lack of men and means to garner the golden harvests.

The field of opportunity exists to-day as really and truly in the great West as ever in the past, but the rapid development of other sections now rivals the West, which fact no longer allows it a monopoly of opportunity or need. This, however, must not serve to divert attention from the West, notwithstanding it is only one of many departments which are now claimants for recognition and aid.

Texas still dwarfs everything else in extent of territory and in demands from many angles of consideration. Its growing wealth does not exceed the riches of its opportunity nor counter-balance its poverty of comparative inadequate spiritual resources. Texas, like a great revolving kaleidoscope changes its aspect and combinations with every rotation of time and movement. The changing scenery of half century ago revealed limitless plains, innocent of plow or grain, covered with

herds of cattle, while the wild beast and the adventurous cowboy fought for supremacy. Then the picture changed rapidly as locomotive swept across the plains, leaving towns and villages in their wake, and in the field of vision farms appeared dotting the prairie; and wild nature fled before the face of advancing civilization. It now became a race between the church with its Home Mission forces and paganism, with its ungodly ideals as to which would permanently organize and consolidate the territory. It was originally "No Man's Land." It has since been frequently "any man's land." The whirling kaleidoscope moves more rapidly to-day and we can scarcely fix one picture in mental vision before others displace it, and in the maze, cities, oil wells and derricks mix inextricably. The struggle for possession is still an unsettled question.

Retarded in Statehood by being set apart as Indian reservations, Oklahoma was far behind Texas in point of time, but came to the front by leaps and bounds as soon as restrictions were removed. Its thirteen years of Statehood coinciding with a new and more progressive era, coupled with its unparalleled resources, account for its rapid development. Theoretically, a line east and west across the entire State divides the territory between the Northern and Southern Churches. The Southern Church does not extend north of that line and owing to lack of means does not occupy even a fraction of its distinctive area. While the Northern

Church is well represented south of the line, yet about one-third of its churches throughout the entire State are nearly always vacant. Instead of being in each others way, there being practically no overlapping, both combined are not meeting anything like the spiritual need of this great State.

In area the State is about the size of the two Carolinas combined, and since we have but two Presbyteries, besides that of "Indian," it is evident that each is equal in extent to many a whole Eastern State and embraces each nearly a million people, 82 per cent. of whom are identified with no church. Quotations from one Home Mission chairman tell the tale of the struggles and successes in terse and appealing terms:

The States of Arkansas and Louisiana, though lying west of the Mississippi, occupy intermediate ground between the East and West, presenting the conditions and opportunities partly characteristic of each and the difficulties intensified of both. The distinctive problem of Louisiana is its foreign-speaking element, complicated by the superior strength and well organized forces of Catholicism, with its low moral standards and its well-nigh undisputed possession of the field. Such condition may be the better appreciated when it is understood that in New Orleans, Presbyterianism, the strongest Protestant force, numbers only 5,000 communicants against 200,000 papists, while

whole parishes in the State are devoid of Protestant churches or effort.

Rev. W. Moore Scott, the efficient superintendent of Synodical Home Missions in Arkansas, presents one case in a succinct and comprehensive array of facts:

"To one who loves both his country and his Church, Arkansas presents a powerful appeal as a mission field. Here we find an area of 52,525 square miles lying midway between the East and West, the North and the South, with every soil and climate from the Mississippi Delta to the Ozark Mountains. Here, also, a population of 1,750,995 gathered from every direction, and more than one million of them outside the communion of any church, though seventeen different creeds are represented among them. If we are interested, in the soul of the African, we have nearly a half million of his children in Arkansas. If in the mountaineer, we have thousands of them in the deep valleys remote from all influences except the distiller of 'mountain dew' and the dispenser of 'white mule.' One hundred and forty thousand over ten years old can neither read nor write, three-fifths of them Negroes. Six hundred and sixty-four thousand children are found here in the formative period of life, the school age, and one hundred and ninety-three thousand of them are out of school, twenty-nine out of every hundred are hastening on to meet mature years without any preparation for life's work.

THE PROTESTANT OPPORTUNITY IN BOHEMIA.

S. H. CHESTER.

WE PUBLISH elsewhere in this number a letter from Dr. James I. Goode, of Philadelphia, who is well known to our SURVEY readers, and who has been spending the past summer visiting the Protestant churches in Central Europe. On the writer's return from Europe last summer, some account was given of the wonderful mass movement

out of the Romish Church and the setting up of a national Church in Bohemia (Czecho-Slovakia), which has retained a large part of a Romish ritual, but has repudiated the miracle of transubstantiation and the doctrine of sacramental grace, and which is also calling for the Scriptures in the vernacular to be placed in the hands of all the people. Dr.

Goode's letter shows that this movement has had a remarkable development during the past year, the adherents of the national Church having now reached the number of 850,000. The Protestant Church, which at the close of the war numbered only 175,000, according to Dr. Goode's statement, has received 50,000 additional members in the last six months and is still growing.

For 1,000 years under Austrian and German oppression, with one or the other side of the two oppressors the Pope has always been in alliance. In spite of the oppressors, the Czecks (Bohemians especially) have preserved their language and their spirit of freedom of thought, speech, and of religious expression. Speaking of this subject, a writer whose name I am not authorized to give, says, "When you learn how they have preserved against tremendous odds and finally won their independence, you will understand what an army captain said and what President Masaryck said that their national question is one of religion and that they will find themselves as a people and nation

only as they get started right in their religious life."

It has been demonstrated beyond all question that this statement is true of all Central Europe, as well as of Bohemia. It is also true that the only hope of world peace and of the restoration of order and prosperity in the world is in bringing to bear upon these peoples who are now torn with dissensions and plunged into political and industrial chaos the influence of the gospel of Christ as it is presented in the preaching of the evangelical Protestant Church. Therefore, the Protestant Church in this country should not sit idly by and allow such an opportunity as is now presented in Czecho-Slovakia and in Hungary and even in Austria for carrying on a vigorous and aggressive mission work to be lost. Our help also should by all means be given to and through the native churches on the ground, and so far as possible Protestant effort in all these countries, as indeed in all foreign mission fields, should be a united effort.

VISITING ALL OUR SEVEN FOREIGN MISSION FIELDS IN ONE WEEK.

R. A. LAPSLEY, D. D.

WOULD'N'T you like to take a "personally conducted" tour through all our seven mission fields in one week, or ten days' time? Can it be done? Yes, the writer did it, and got what might be called a bird's-eye view of the whole field in that length of time.

How was it done? Simply by attending the Foreign Mission Conference at Montreat July 22nd-31st, this summer, and taking in and enjoying the whole program. While it is not strictly accurate to say that the writer heard every address, for there were some interruptions and he missed part of the beginning and part of the close, yet he got enough to give him a most vivid impression of

the whole work of our Church in the lands of the heathen.

In attending this conference the whole field of missions as conducted by our Church is seen through the eyes of the men and women who have been doing the work and who are at home now to tell the story of what they have done and of what they want to do. There were more than 50 of our missionaries at Montreat this year, and between 25 and 30 prospective missionaries.

Many of these told their story from the Montreat platform. For ten days they poured out a great stream of missionary information. They gave the facts—statistics, geography, national traits and

customs, and above all, the needs and wide open doors of opportunity in Africa, Brazil, China, Cuba, Japan, Korea and Mexico. Better still, they told the story of their lives and of their work—the personal incidents which gave vivid human interest to their addresses.

While much of what they said has been printed from time to time, and so set forth before the Church in various ways, yet these things make a vastly different and stronger impression when they come from the lips of a live man or woman—especially one who “bears in his body the marks of the Lord Jesus.”

Let Dr. Stixrud tell, for example, of his first surgical case in Africa—when he crossed the Lulua from Luebo in an open canoe with one end smashed, and on the other side they operated on a man in whose body they opened 20 abscesses, and he lived and got well.

Or see Mrs. Butler point out the house near the railroad station in Pernambuco, rickety and begrimed with locomotive smoke, where her oldest son was born, and from which she and Dr. Butler were driven when the baby was ten days old.

Or hear Dr. Thompson describe the breakdown of his cutting machine in the printing room at Garanhuns, where almost all the evangelical literature of North Brazil is printed—and his job in making a new one out of wood and the iron pieces of the old machine.

Or have Miss Graham give the figures of that marvelous Korean revival, begun and carried on in prayer, when during three weeks in Kwangju alone (the same thing was going on at the same time at all our other stations) 700 Koreans gave in their names as intending believers in Christ.

Or have Dr. McFadyen draw the sorrowful picture of a Chinese father and mother coming into his hospital carry-

ing a bundle covered with a red cloth, which when uncovered proved to be a blind baby; and that baby, if it had been brought to him a few weeks before, would have had its sight preserved—and now it was sightless for life.

Or listen to Miss Houston tell of the stalwart Catholic priest, who tried to break up a little Sunday school in a Cuban home, where she was teaching the children the word of God, but who was silenced by the hymns the children sang and went away with the arrow of God's truth fastened in his soul.

Or see Dr. Lacy Little making his first address after recovering from that mysterious Oriental malady, *sprue*; hear him tell how he and Mr. Haden in 1895 had been driven out of Kiangyin, when a Chinese enemy had “planted” a dead Chinese baby on their premises. Then see him exhibit the silver shield with its complimentary Chinese inscription, presented to him and his wife just before leaving China, by the authorities of that same Chinese city, in testimony to the blessings which the gospel had brought to their community.

These are but a few samples of the wonderful stories told on the Montreat platform this year by those choice servants of our Master, as they “declared particularly what things God had wrought among the Gentiles by their ministry.”

Hear that the conclusion of the whole matter: If the Lord spares you until the summer of 1922, go to Montreat to the Foreign Mission conference, which will be held there under the direction of the Executive Committee, next year. Take this same ten-day tour through all our Foreign Mission fields, and so fill your mind and heart full of the information and inspiration which such a rare experience gives.

HOME MISSIONS

REV. S. L. MORRIS, D. D.,
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

OUR OCTOBER TOPIC—THE GREAT WEST—TEXAS, OKLAHOMA
ARKANSAS, LOUISIANA.

213 Missionaries, 280 churches, for white Americans, \$69,000 expended last year.

RELATIVITY.

NO ONE seems to understand Einstein's new philosophy, or metaphysical theory—as the case may be—and doubts are freely expressed as to whether he thoroughly understood it himself. If it means that all proportions, qualities, etc., are comparatively relative, it is nothing new.

If it means something else, he still awaits an interpreter.

In the Home Mission sphere there are needy fields and still more needy. There are opportunities and still greater opportunities. There are urgent calls and still more urgent. There are imperative obligations and still more imperative. Years ago in one of his lectures Dr. T. C. Johnson gave an illustration of relativity, in which he

stated that if need existed in the mountains, we must meet that need for Christ's sake; but if greater need existed in the great West—or elsewhere—we must leave the lesser for Christ's sake in order to minister to the greater need. If that be Einstein, we

make our profound bow to the wisdom of his philosophy.

In many a missionary society or auxiliary some Christian woman presents a good cause, which has enlisted her sympathy, but lack of information as to still needier and worthier cases does the latter great injustice.

State lines and Synodical boundaries often stand in the way of something more urgent and more productive of results. It is a conspicuous call for the application of Einstein's principle of relativity.

The various applications from Presbyteries or missionary institutions to the Home Mission Committee for aid are often accompanied by the statement that each is "a special case,

the neediest in the whole Church." If each were the neediest, there would be no possibility of the relativity of things. Each is supposed to be the neediest because the party making application does not know all the facts in other cases. It requires patient investigation and great wisdom on

Arkansas has 1,167,995 people outside of any church.

Louisiana has 934,731. Of her 863,067 church members 509,000 are Roman Catholic.

Oklahoma has 1,603,072 people outside of any church.

Texas has 2,876,407.

6,582,205 people in four States, in which our Home Mission Committee has about 280 workers, men and women. In all, there are 390 ministers in these four States. Do they represent our full responsibility for reaching this vast multitude of unsaved people?

The work in Indian Presbytery is prospering. Rev. E. Hotchkin, after being out of the work for many months on account of his health, is back again and hard at work. He reports a series of meetings at Bokchito, Bromide, Old Bennington and Bennington, with 53 professions and 46 additions on profession of faith.

the part of the committee to discriminate and divide its inadequate funds according to its judgment of the relative needs of each.

Local Home Missions function for the sake of the things which exist at our own door, and have an honored and necessary place in our scheme of benevolences and of Christian service. Assembly's Home Mission stands for the greater and wider appeal. It is an application of the principle of relativity projected into the sphere of nation-wide obligations. It blots out all boundary lines in order that the Church may consider itself a unit and render service in the neediest places,

regardless of States or Presbyteries. They who wish to select a "special" in their own bounds or in their own State violate the principle of relativity and do violence to the missionary policies of the Church, which have been wrought out with great carefulness as the expression of the wisdom of the Church and the manifestation of its benevolent spirit in relieving human need.

Einstein, you have not wandered far afield in giving us a new word, if you have simply placed new emphasis upon an old proverb: "The good is the enemy of the best."

ODDS AND ENDS IN OKLAHOMA.

DR. ERSKINE BRANTLY.

THE work of evangelizing a new country has many phases. At one time you seem to be on the verge of great things, then some unforeseen thing throws every plan into confusion. Failure sometimes comes swiftly. More than one church building marks the failure of enterprises that promised much. On the other hand, places that were set down as worthless prospects have suddenly sprung into activity and have outstripped all expectations. This is true not only of churches, but also conspicuously true of large business enterprises. Miscalculation, want of foresight. Yes, we do not take into consideration the divine purpose as we should.

Doubtless Home Mission workers in this State have not spoken of their trials as much as they ought. Perhaps it is best that they have not. People like to learn the best side of things. Then one who is really interested in his work does not always see the disagreeable things.

The wealth of Oklahoma perhaps tells against the Home Mission enterprise here. Why send the gospel to people in this land who are perfectly able to help themselves? It must be remembered that

this wealth is not distributed to any large extent among our churches.

One thing deserves consideration. The salaries we are able to pay our men are not sufficient, not as much as the same salaries would be in the older States, because there are but few prerequisites that go with them, but few gifts. Expenses are high here as well as elsewhere. So out of a meager salary the larder must be replenished, the wardrobe supplied, educational facilities provided, and often the rent of a house to live in and to afford shelter. Books must be foregone or bought out of a small allowance. When sickness comes and one must go or send his wife or child to an infirmary, and have nurses and expensive operations, there is no extra store to provide these things. The committee is far away and cannot know the full circumstances. Do you wonder that the field loses a worker? One man invited to take work in this needy field expressed it thus: "The high cost of living, the expense of moving, the welfare of my family do not leave me free to consult the needs of the work." This man knew what he was talking about.



Crowd at the Opening of Oklahoma Land to Homesteaders.

It is true that none can know the land as well as those who dwell in it. To see young people growing up without religious instruction, neighborhoods without churches and Sabbath schools, but furnished with other things, and evil things in abundance, and not to be able to help it, is a sad experience.

Other things it is only fair to remember. For one thing, this is different, it is believed, from all other mission fields which our Church has had to deal with. The work among the Indians had been carried on for years. When the time came for them to allot their lands, they were taken in hand by speculators and induced to allot their homesteads far away from their accustomed places, and the churches where they had always belonged. Many churches were in this way scattered, and what might have been a nucleus for a church was lost.

The rapid influx of population after Statehood, with the absence of churches and schools, left the people with no places for religious worship and no Sunday schools for their children. There were not preachers enough of any denomination or of all denominations to look after the people as they came. It ought to be

remembered also, that the times when all these things were taking place were far different from the times when other Home Mission fields were under cultivation. The people had changed. There was a hardness, a recklessness not met with in other fields of our Church, a mixture of races, a general newness in it all that made the problem difficult in the extreme. Then there were mistakes, misfits, growing scarcity of men and money for the work.

There are other things more hopeful. The churches that needed training so much—for most of the members were never Presbyterians before they came to us, officers or members—are being trained. The people are giving more liberally. The work is growing towards self-support, in many ways. No doubt self-support in many churches will be attained earlier than in older fields. The longer men are able to remain on the field, the more effective training they are able to give the churches. There is a loyalty to the Church that is highly commendable. This is growing year by year.

The greatest need in this needy field of labor is the Spirit of God. The whole Church needs a revival of faith, zeal, a revival of the doctrines for which our Church stands. It must be remembered that in this field we have never had the advantage of the Christian home life, the dominance of the word of God in social life and in Church life, that we had in Virginia and the Carolinas, advantages that are rapidly failing, even there.

Formerly young men were not wanted in some of the churches. Men of experience were in demand. Such men were hard to find. Even when found and em-

ployed, many proved to be unprepared to bear the burden of the work. During the last three summers Durant Presbytery has employed young men to preach in several vacant churches. It is but fair to say that men of earnest purpose, willing to do the work, have been chosen. Seven young men have been in our churches for the summer, one of whom has taken work permanently in a church that he has served before. These second year men have instilled new life in the churches. Almost any of our churches would be glad to have these men come back to them next year to become pastors. Many meetings are being held at this time to garner in the harvest. Reports are coming in of great ingatherings. We look forward to the end of the season with hope of much fruit.

The active force of this Presbytery was reduced at one time during the past year

to four pastors to twenty-six churches. Notwithstanding the smallness of the force, more than 190 were added on profession of faith, and 170 by letter to the different churches. The number of resident members was increased by 112 members and the non-resident roll decreased by 67.

The Presbytery of Durant has planned for a conference each year on Great Doctrines, or questions that concern the welfare of the Church. One of these conferences will be held in the Presbyterian Church at Antlers, Okla., on the 27th and 28th of September, and all the preachers of the Presbytery and as many more as may be present, will participate in these discussions. The object of these conferences is to find the divine method of carrying on His work in the world. To the law and to the testimony.

Antlers, Okla.

OKLAHOMA PRESBYTERIAN ASSEMBLY ENCAMPMENT.

Mrs. G. T. RALLS.

THE most profitable and delightful annual encampment the Oklahoma Presbyterian Assembly has ever held was that held this year from the 12th to the 22nd of July, in the Arbuckle Mountains, on Falls Creek, conceded to be the most beautiful stream in Oklahoma. For two miles or more this stream is a series of gurgling, sparkling falls, the most notable of these being Turner's with a drop of 75 feet, and Prices' which falls thirty feet.

From year to year in our Church the encampments are looked forward to by young and old alike, and are seasons of refreshing for body and soul. A number were present this year who have not missed a meeting since the Assembly was organized four years ago.

Rev. Chris Matheson, of Shawnee, the President of the Assembly, was most fortunate in securing the best talent of the

Church for the program, which was most excellent. Dr. Thos. W. Currie, of Austin, Texas, taught the daily Bible classes for the adults, Rev. G. W. Sheffer, the Young People; Mrs. G. W. Sheffer and Mrs. H. A. Angus the children. Other classes were offered in Sunday school and Young People's work, such as Christian Endeavor Methods, and so on. The pastors held a conference daily at 11 A. M., at which time the women also had their conferences. These meetings were very helpful and inspiring, bringing out and offering solution for many perplexing problems.

Distinguished speakers who delivered addresses throughout the conference were Dr. Thos. W. Currie, of Austin, Texas; Dr. Henry H. Sweets, of Louisville, Ky.; Dr. J. O. Reavis, of Nashville, Tenn.; Rev. G. W. Sheffer, Sunday-school and Young People's Field Secretary for the



Dr. T. W. Currie, Mrs. G. T. Rollis, Rev.
G. W. Sheffer.

Southwest, and Dr. E. H. Lyle, President of Oklahoma Presbyterian College, Durant, Oklahoma.

A model Sabbath school was conducted by Mr. Sheffer on Sabbath morning at the regular hour, with 176 in attendance, and \$30 collection, which was according to the custom of the Assembly, sent to the Files Valley Orphans' Home at Itasca, Texas.

The Sabbath throughout was a memorable one, from the first service of the morning, a gathering for prayer on Mt. Signal just as the first gray streaks of dawn were being dispelled by the roseate light of coming day to the stirring, thrilling preaching service of the evening with Dr. Currie in the pulpit.

An enjoyable special feature of the encampment was a cantata, "Jephtha and His Daughter," which was given with a large caste. Dr. Austin, of Lawson, and Miss Ruth McBride, of Coalgate, taking the leading roles. The performance was enthusiastically received.

Another happy gathering was the reception to speakers and visitors, with Mrs. J. V. McCall, President of Durant Presbyterian and First Vice-President of the

Synodical, in charge. There were a number of other delightful social events. Field day and an aquatic meet, in charge of Mr. Curtis, recreational director, were greatly enjoyed.

The prize of \$25, offered the Church sending the largest delegation, was won by the Central Church of Shawnee, which averaged a daily attendance of 37 the entire time. Lawton followed with an average of 24. Coalgate, which has always had first or second place, dropped to third. Shawnee also won the cup in aquatics, and was a very close contestant for the big field day cup, which was given for general excellence in all events, including individual class records and conduct. This cup was won by Lawton.

The most significant action of the Assembly from a business standpoint was that of incorporation, and the authorizing of the issue of one hundred blocks of shares of stock, to be sold at \$10 a share, returnable to the buyer in annual payments of \$2.50 each in encampment fees. Mr. H. B. Sears, business manager, and Rev. E. Hotchkin, of Durant, were named as a committee to investigate further a permanent site for the Assembly. While the committee has been authorized to negotiate for a site as soon as possible, the Assembly will in all probability meet again in the Arbuckle Mountains next year.

The Assembly wishes to gratefully acknowledge the gifts to the encampment fund this year, which made it possible to lower the rates and thereby extend the beneficent influences of the encampment. Our young people love this outing and all that goes with it. The writer treasures more than anything else in connection with this effort which is being made by the Church of the State to widen its usefulness, the expressions of appreciation and inspiration which come from the lips of the young people themselves.

If there is one thing in Oklahoma that stands out as a beloved Presbyterian institution, firm and strong in the minds of most of the children and young people who have had an opportunity to attend these gatherings, it is the encampment.

Money could be used in no better way than to send an impressionable young person to these conferences,—to have a lovely good time, of course (if interested in verifying this statement ask the six young “theologs” just out of the Seminary at Richmond, filling vacant churches in Oklahoma during the summer vacation), but best of all to have the opportunity of coming in touch with the greatest speakers and teachers of our Church to-day.

No more touching, gratifying scene could be pictured than the one in which Dr. Reavis took up life decisions with the

young people. To see even one splendid young person responding to this earnest call for dedication to definite Christian life service was worth many times the price of an encampment, but to see many, fifteen or sixteen, as was the case, was a privilege unspeakably joyful.

Gifts toward the new site and equipment may be sent to Mr. or Mrs. H. B. Sears, Shawnee, Oklahoma. As soon as certificates of stock are issued they can also be secured of Mr. or Mrs. Sears.

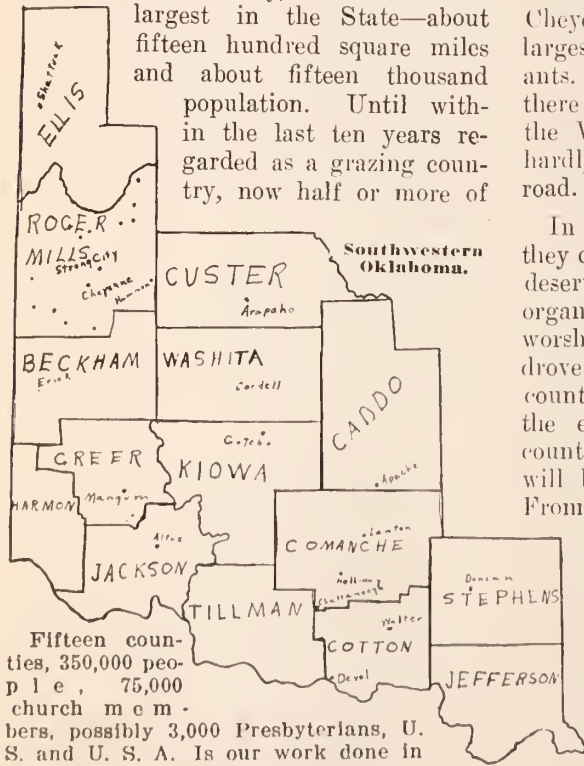
Coalgate, Okla.

A SAMPLE OF HOME MISSION WORK IN OKLAHOMA.

DR. J. E. LATHAM, *Chairman of Home Missions in Mangum Presbytery.*

GET your map and turn to Oklahoma. In the western tier of counties about central, find Roger Mills County, one of the largest in the State—about fifteen hundred square miles and about fifteen thousand population. Until within the last ten years regarded as a grazing country, now half or more of

the county is settled up in small farms, though there are more big ranches here than in any other part of the west half of the State. There are no large towns, Cheyenne, the county town, being the largest, with about six hundred inhabitants. Just before the war commenced there was a railroad built from Clinton up the Washita River to Cheyenne, but it hardly deserves as yet the name of a road.



In the county there are eight buildings they call churches, but hardly one of them deserves the name. There are several organizations that are without buildings worshipping in schoolhouses. I recently drove over the north and west part of the county and made careful inquiry, and the entire Church membership of the county, of all Protestant denominations, will be found less than five hundred.

From what I saw I would judge that not one-third of the children are in Sabbath school. The churches that are there are poorly manned. The Methodist-Episcopal Church, South, is the strongest in the county, and they have one preacher for the whole county and he is filling his first charge.

We have in Cheyenne a church



The Rev. Sadler and Mrs. Sadler.

organization now numbering about twenty-five, but no church building. Our Sabbath school has about twenty-five. We have had no regular preacher there for four years, because we could neither get the men nor the money.

The recent development in our Presbytery has put on the self-supporting list five of our churches, and that money we can now turn to work in strictly new territory. We have selected Roger Mills County, with a little territory to the south of it, as one of the new fields for development. We have secured a good brother and his better wife to do that work for us.

Get your map out and follow us, will you? Here is the tentative plan of work, we shall probably have to change it somewhat as we develop this field. Brother Sadler will live at Cheyenne, maybe not over three days in the week, but that will be headquarters. He will preach at Chey-

enne morning and night for two Sabbaths in the month. In the afternoon he will preach at Hammon, twelve miles east, and on the other Sabbath in afternoon at Strong City, ten miles north. For one Sabbath he will preach morning and night at Erick, forty miles southwest of Cheyenne, and in the afternoon of that Sabbath probably at a point some eight miles northeast. That will leave him one Sabbath each month and the fifth Sabbath still vacant.

We are turning him loose and telling him to scour the county until he finds the most needy and the most promising places. At present it looks as though he will begin with three or four places along the western side of the county, and put in this Sunday there. No trouble, though, to find the places, and we want him somewhat free to select the points that need him most and that promise most.

Now there is his work. How about the man that is willing to tackle a job of this kind? Well, he deliberately chooses it. Some of his friends thought he had been a long time in strictly Home Mission work, and had earned an advance, and pressed him to try for what seemed an easier work. But he turned toward nothing as toward this job. He is in the prime of life, a big, stout fellow and is physically able to take a job of that kind, but how about the brave *little* wife? He weighs about two hundred or more, and she about a hundred, but some of us think that she has a heart big enough to make up this little lacking of just a hundred pounds. Beside that, as President of the Auxiliary she has been developing a skill in Church work that puts her among our women about where Taft is, physically, among the Presidents.

Well, don't you think that Brother Sadler needs a Ford? He cannot half do this work, much less do half that ought to be done there with a car, but he cannot do anything without one. We are giving him the car. Some of you want to help, don't you? Well, now, get out your check book.

400 East C St.,
Oklahoma City, Oklahoma.

A NEW KIND OF "MISSIONARY SOCIETY MEETING."

REV. D. C. BUTLER.

ON TUESDAY night, February 1, 1921, the work of our Church in the Home Mission States of Oklahoma and Texas was presented before the student body of Union Theological Seminary at Richmond, Va., by some of the students in that institution who hail from the Southwest. The meeting had been very energetically advertised. Several days beforehand, maps of Texas and Oklahoma were drawn on the blackboards in the class rooms, with striking sentences, such as:

"Have you won your spurs yet?"

"You may have been to France, but you haven't seen the world until you have seen Texas and Oklahoma."

"If it's experience you are looking for, try Texas or Oklahoma. Entertainment and excitement guaranteed. Is there a need? 157 actually preaching regularly in our Southern Presbyterian Church in Texas. 161 vacant churches."

"There is a whole Presbytery in Oklahoma with only five pastors in it."

"What lies west of the 'Father of Waters?'"

The meeting was twice announced orally, and in addition to that, each man received a typed invitation. These invitations were of various types, as for example:

"Are you going to the foreign field? Get some valuable experience in Texas next summer."

"Have you ever been outside of your own State?"

"Would you like to see the West?"

"Wanted: Red-blooded men with corrugated backbones, tons of energy, and lots of pep."

"There is real pioneer work yet to be done in Texas and Oklahoma."

"Come out and see if the movies picture the West right."

"Go West and you will find frankness, openness, and hospitality."

"How about a trip to the land of the Alamo?"

"Spend a summer in the sunny Southwest."

"There's a little Gray Home in the West waiting for you."

"Ever heard of the Panhandle? Hear it handled Tuesday night."

"What do you know about the work of your Church in the biggest State in the Union?"

"Did you know that there is a Texas-Mexican Presbytery and an Indian Presbytery?"

"Which is the Lone Star State?"

"Which one of the 48 States was once a republic and had a president and an army and navy of its own?"

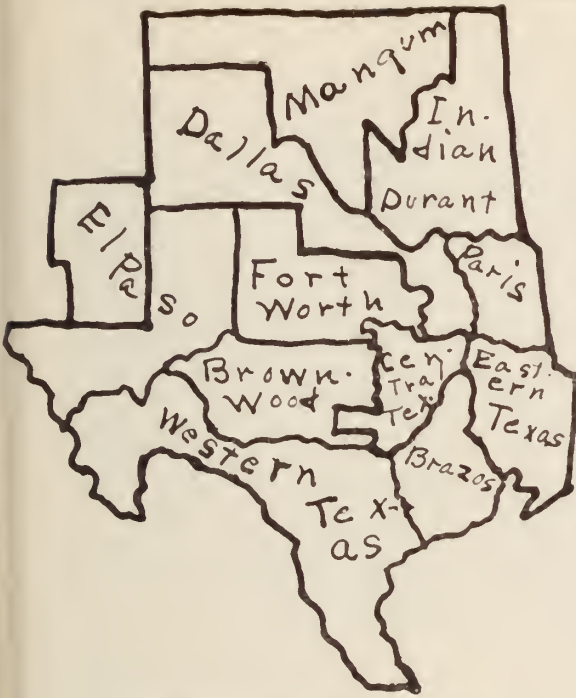
"Horace Greely said, 'Go West, young man.' Have you ever thought of it? Hear it presented in class room A to-night at 6:45 sharp."

"If you want to miss a treat stay away from the meeting to-night. Interesting, instructive, illustrated."

"Society of Missionary Enquiry meet-



A Texas Scene.



Map of Texas and Oklahoma.

ing to-night. A snappy program. "The Needs of Texas and Oklahoma."

"We want you to be in class room A to-night at 6:45. Some things will be said that you will want to get."

"What are the needs of the Southern Presbyterian Church in Texas and Oklahoma? If you know all about this stay away from class room A to-night. 'Choctaw' Ray will be one of the big guns."

"There'll be doings' to-night. Big gusher and gasser will be brought in."

"Would you like to have a better idea of the work of our Church in the West and the need out there?"

"See the West brought East. 'Dr. John' Owen will speak."

Robert Ray spoke first and briefly outlined the physical features of the State of Oklahoma, told of the work of our own Church, and of different places that needed preachers. This talk made quite an impression and several of the students decided to preach in Oklahoma this summer. C. P. Owen was the next speaker and he handled the size, climate, population, and physical features of the State of Texas in a very interesting manner. Some of the most striking facts that he brought out were that Texas is over 600 miles in length and in breadth at the extreme points, that it is larger than Germany or France, or the thirteen original colonies, that every family in the United States could have 7 acres of land out there and there would still be about 20 million acres left, that it is further from Texarkana to El Paso than from Richmond, Va., to Chicago, and that there are various belts of land of different sorts with the altitude ranging from sea level to nearly 9,000 feet. James Anderson, Jr., spoke of the foreign problem in Texas and what we are doing for the Mexicans, the problem of the oil fields, and the problem of the Negro. D. C. Butler touched directly upon the Home Mission need in Texas. He brought out the fact that 5,085 of the 37,832 members of our Southern Church in Texas are without preaching services and showed the need in each of the ten Presbyteries which were outlined by colored lines on a large map drawn on the blackboard. The appeal was then made for men to go out there and invest their lives in that great frontier work.

The response was gratifying and much interest was manifested. Several men have decided to settle in the Southwest



Some El Paso, Texas, Scenes.

and work there permanently, while others are going out there for a summer at least and that means that they may decide to go back for good later. This interest in the great Home Mission work of the Church in the Southwest is encouraging. It has been said that of recent years of the men who have finished at Union and have not gone off a great distance to work, such as the foreign field or the remote sections of this country, about 90 per cent. of them have settled down within 300 miles or so of Richmond. Perhaps this has been due to the fact that fields beyond that radius have not been properly presented to them and they haven't had a definite idea of the work to be done and of the specific needs of those fields.

SOME TEXAS FIGURES.

Presbyteries.	(1)	(2)	(3)	(4)	(5)
Brazos	36	3	19	5,806	649

Brownwood	14	1	4	1,516	100
Central Texas..	25	7	18	4,900	1,641
Dallas	32	9	27	6,171	426
Eastern Texas..	15	2	9	2,502	129
El Paso.....	9	0	6	1,337	123
Fort Worth....	24	5	22	4,934	1,374
Paris	19	3	17	3,565	754
Texas-Mexican..	9	1	2	1,422	21
Western Texas..	42	3	37	5,679	268
	225	34	161	37,832	5,085

(1) Number of men in the Presbytery who are members of it.

(2) Number of ministerial candidates.

(3) Number of churches vacant including all of them.

(4) Total number of the members of all the churches in the Presbytery.

(5) Number of members in the vacant churches.

Of the 225 listed only 157 are actually preaching regularly. The others are foreign missionaries, Y. M. C. A. secretaries, college professors, etc.

A CITY OF CONTRASTS.

REV. W. M. FAIRLEY, *Pastor of Westminster Church.*

EL PASO is a divided city of some 85,000 souls. The line of cleavage runs along Overland Street, where poverty and wealth, ignorance and culture, the past and present, seem to have gotten off the old stage coach on different sides, as it pulled into the little "city of the pass," via the "Overland Trail." In many respects El Paso is the most unique city in the Union—if indeed it is in the United States. Many years ago the easy-going Rio Grande got on a move and side-swiped Mexico for a large slice of land, upon which many blocks of El Paso now have imposing buildings.

In addition to her claim of land, about which there is some contention, traditional Mexico still holds indisputable sway over the color, habits, superstitions, and the religious, political and domestic life of 40,000 of our population. A glimpse into the school census gives some idea of the Mexican situation in El Paso. The city has 20,000 children of school

age, seven to seventeen. Of these 363 are Negroes, 12,561 are Mexican, leaving about 8,000 for the rest of us. It is estimated that the average white American family has two children of school age, the Mexican six.

We used to think that Smith and Jones led the list in numbers, but I tell you Messrs. Smith and Jones will have to take off their hats to a man with a sombrero on. The census shows that in El Paso among children between seven and seventeen years of age, there are 35 Jones, and 52 Smiths, while Sinor, Garcia, Gonzales, Martinez each have 280. There are twenty-five Jose Garcias, and most of their mothers are named Maria.

The majority of these Mexicans are jammed between Overland Street and the Rio Grande. One school district, Aoy, six blocks wide and eleven long, has 4,115 children, with 1,800 of that number enrolled in the city school. Another district has 3,479, with 1,000 in school. It



Some Contrasts.

is estimated that of these 12,561 children, and there must be more for they couldn't count them all, 6,000 are in the city schools, 3,000 in the Roman Catholic schools, 1,000 in Protestant schools, and about 3,000—? These are figures about the children, the hopeful class. You can imagine about the rest, some of them well educated and prosperous, most of them

nominally Catholics, but many just superstitious. Politically, they, through their bosses and paid poll tax receipts determine our civic problems.

Apart from the local problems, which are many, these people are going like shuttles between the two republics, and weaving the bands that shall bind our nations together. The Church has an op-

portunity here that is so imminent, so far-reaching in its effect, that its importance can hardly be overstated. The Southern Methodists have two large schools, two churches and thirty paid workers, busy. The Baptists have a church and a mission school, and publishing house and printing press, and ten workers. The Congregationalists have a church and mission. The Northern Presbyterians have a large church. We have a very pretty church building and manse valued at about \$7,500; a fine pastor in charge, with about eighty in the Sunday school and forty-two members. We would have had more, but after Mr. Womeldorf left and before Mr. Fernandez came, the Holy Rollers bumped into us, baptized our only elder, and went off with three families.

As President Obregon said to the pastors of the city in talking about the moral conditions of his people, "you must be

patient with us, you are three hundred years ahead of us in some things." The Church cannot look for quick results among the Mexicans. It is "line upon line."

We would like so much to start in a modest way two mission schools to teach in the week and Sunday school on Sunday. We can get two young women, sisters-in-law to our pastor, who have been teaching in the schools in Mexico. They will cost us \$60 for each, per month. Then we need \$10,000 to buy two buildings in different parts of the city. This would be a wonderful feeder to the Church, as well as gaining the interest of the parents.

El Paso has only begun to grow, she more than doubled in the last ten years, and is destined to be a great city in the near future.

El Paso, Texas

ATTENTION, MISSION STUDY CLASSES!

Watch the woman's page in the Church papers for denominational suggestions for use with From Survey to Service. It had been hoped they could be published in this issue, but in early August, when this

goes to printer, the interdenominational helps were not available, and it seemed best to wait for these before compiling our denominational suggestions.

THE EVANGELISTIC TASK IN ONE PRESBYTERY.

Read before Presbytery by REV. W. L. DOWNING, *Evangelist*.

A PIVOTAL and critical condition of Brownwood Presbytery has perhaps been reached. Just now its business is threefold, namely: To recover former losses; to maintain present work; and to greatly extend and speedily enlarge its operations. If it seriously fails in any one of these it must fail measurably in them all.

The significance of the situation is easily more evident than ever before. Heretofore the conditions have been prospective, visionary, idealistic, but speculative. Faith, a very necessary grace, has been the principal stimulating element of life and ac-

tivity. But now sight is added to faith. The providences as well as the promises of God are an actuality before and around us. Proven facts, verities, positive, present and known conditions confront the Presbytery on every hand and from every viewpoint. Vision, hope, prayer and faith have gone before, and must continue; but now we have reached actualities. The business stage of the matter is now in hand. Our feet and our force have actually touched the Canaan side of Jordan. Shall we go in and possess the land? We are in the trenches. Shall we go over? Or shall we hide and hesitat

and parley, and give the contesting forces more time, and lose our own spiritual courage and confidence?

As your evangelist I have not had time to reach in a researchful way all portions of the Presbytery, but have seen much of it, and know the general conditions, almost familiarly. And I will first notice these in comparison out of much experience and wide observation.

Besides having done much typical work in the way of developing fields in the pastorate, in small towns and in the city, east and west, and mission work in the Ozark Mountains. I have served three Presbyteries in full and regular evangelistic work, and in this connection did much evangelistic work in West Texas and New Mexico. From all this experience in four States and five Presbyteries I have known no field that could show so open, so promising, yet at the same time so mobile and so imperative a condition, and with such varied physical and material resources, as Brownwood Presbytery does at this time.

But this condition is a passing one; and it will quickly be gone into, the better or the worse. It will not wait for meditation, for parleys, or for ad interim committees; not even for a long season of half-believing prayer. The condition will go at once into the better or into the worse according as the Presbytery is active and aggressive, or is slow and neglectful.

Brownwood Presbytery is not, indeed, populated up to its capacity by any means. But it already has multitudes of people, and is open to increase and tremendous growth, and has finally entered on a new era of normal growth, evidently not to fluctuate as heretofore. The people are aggressive and remarkably prosperous and well to do, even after the depletions of war and of unprecedented growth. Notwithstanding economic disturbances, there is wealth in the country and money in the banks. Although there is large indebtedness, the people are on their feet, and going.

Your chairman and committee have kept the situation well in hand, and the

work has really prospered during the year just closed. All the churches of the Presbytery are now supplied with regular ministrations, and several new preaching points have been established, both by pastors and by the evangelist. All of these new points have elements of promise, some of them especially so if services can be continued.

The evangelist has had fine responses practically everywhere in the way of large congregations, fine evangelistic meetings, and in several instances liberal offerings to Home Missions. There have been one hundred and sixty professions of faith and conversion under his preaching and call during the last twelve months. Many Christians have been revived and openly rededicated themselves to the service of God. Twenty-one young men, young women and boys and girls have publicly volunteered for the ministry and missionary service if the Lord should point the way for preparation and life service. The way is definitely clear for a great forward movement, and for large results in new fields. The churches now aided are in the main developing, with only exceptional cases of discouragement.

Now that the Every Member Canvass has been encouraging in results, there are great possibilities and definite promises for supplying imperative needs and for increased aggressiveness. Shall there be halting, resting and waiting? Or shall we go forward?

Some of the specific needs are the following: Besides the evangelist, to survey, and stimulate, hold meetings, organize, help the brethren, lead the procession, keep the whole Presbytery informed, and do general campaigning, there ought to be at least three more men in our open territory to do missionary and supply work.

Some helpful facts and lessons from other Presbyteries may be of interest in solving some of our problems and difficulties.

One Presbytery with which I was connected three or four years ago kept an evangelist in the field, soon secured sup-

plies for a dozen vacant churches, and did a very fine work till the Home Missions Committee practically went to pieces by death, resignation and non-attendance of meetings and failing interest. All responsibilities were thrown upon chairmen. The finances gave way for want of vigorous and inspiring movement. The Presbytery lost its evangelist; and soon four or five of its fields also lost their supply ministers. The agencies and stimulating forces were not sufficiently multifold, nor sufficiently aggressive in fact or in method. These matters are not mentioned for criticism, but for suggestions and for constructive thought. No one man can bear the burdens and responsibilities of the Home Mission work of a Presbytery; and the entire Home Missions Committee cannot do it without hearty and general co-operation of ministers, churches, and all the financial agencies of the Presbytery.

The laymen of Red River Presbytery organized two years ago, and employed an evangelist with funds raised above the budget. They are still doing business in a very aggressive way. North Mississippi laymen did the same thing a year ago. A few days ago the laymen of the Presbytery of Mississippi met and obligated themselves to pay half the salary of an evangelist, the Home Missions Committee to pay the other half.

Women's Auxiliaries, Young People's Societies and Sunday schools will do their part if called on. Home Mission and Sunday-school institutes combined have proved most stimulating in my own experience.

These are some of the facts and problems and suggestions for us. The Presbytery embraces 22½ counties, 31,000 square miles, has 19 churches in 12 counties; no church in 11 counties. I have written the county clerks in every county in the Presbytery, asking population of county seat, population of entire county, and number of pastors at county seats. Nearly all have replied. The figures are: population of county seats, 51,865; population of whole territory in bounds of Presbytery, 187,362. Number of pastors at county seats, 107. Probably 140 pastors of all churches for entire population of nearly 200,000. 1 minister for each 14,004.

What enlargement and development of plans is practicable? What additional organization of forces? What enlistment of laymen, of women, of young people's societies of Sunday schools is possible? What financial resources already provided for in the 24 per cent. of the obligation for beneficences? What additional will be needed? What is the spirit of the Presbytery? What do the elders, the laymen think?

EVANGELISM IN THE MAGIC VALLEY.

REV. R. M. HALL.

A GREAT deal has been written in the Church, as well as the secular papers, about the Lower Rio Grande Valley of Texas. But it is necessary that one should visit this wonderful Magic Valley, as it is called, and see and hear for himself, in order to understand and really appreciate; and then, like Sheba's queen, the conviction will come and the confession be made. "The half was not told me."

You must know that only a few years ago there was not a town, American, I mean, with the exception of Brownsville, in the valley. All these splendid and rapidly growing little cities are literally of mushroom growth. It looks as if soon there may be a city solidly built up on either side the railroad all the way through from Harlingen to Mission. You can stand any night now and from the vantage-ground of a single location see the



A Hilliard Hall at Mission, Texas, where Rev. S. M. Glasgow and Mr. R. W. Blain conducted the first Protestant service ever held in that town.

lights of three towns. Stretching out before you as far as the eye can reach are farms of cabbage, carrots, beets and other truck products. Citrus fruit orchards, orange, lemon, grapefruit groves in every direction. It is hard to believe, but I saw repeatedly a grapefruit grove of only forty acres, for which I was told the owner had refused \$250,000.

The country is covered with native trees, not large, but superbly beautiful. The ubiquitous mesquite, drooping as gracefully in its lace-like draperies, as the weeping willow itself. The huisache, blood-kin to the mesquite, adorned with a thick covering of dainty yellow blossoms, perfuming the air with the sweetness diffused from these innumerable little censers. The ebony, most beautiful of them all, blossoming anew, so some say, every time it rains, almost perfectly symmetrical and covered with dense foliage about the deepest and darkest of green used by Dame Nature in her mysterious and wonderful workshop. But enough of this.

It was my privilege to spend three months in this Magic Valley last winter, beginning with the first day of January. Arrangements had been made for ten evangelistic meetings, including all our churches in the valley. Five churches, Harlingen, San Benito, Weslaco, Mission and Brownsville, were assigned to Dr. R. A. Brown, regional evangelist for Arkansas and Oklahoma, and five to myself.

Meetings were held, two weeks each, in these churches in the order named: McAllen, Mercedes, Donna, Pharr, Edinburg. There were 126 professions of faith. Fifty-seven were added to the church on profession, fifty-seven by letter. Twenty-seven adult baptisms. In one of these churches sixteen were added by letter, in another fourteen, in another nine, and in still another eighteen, and there are many others not yet affiliated. It must be added that Mrs. Virginia C. Staples, of Austin, Texas, was with us in this campaign, part of the time with Dr. Brown and part of the time with me. As is always the case with her, she did wonderful work in the meeting. I am of the deliberate opinion that probably nowhere in the Home Mission work of our Church are the returns so quick and complete as in this wonderful valley. People are pouring in from every part of the country, and many of them are Presbyterians, in fact, a larger proportion are Presbyterians than I have found in any other part of the State. In one of these churches sixteen were added by letter, in another fourteen, in another nine, and in still another eighteen, and there are many others not yet affiliated.

My last meeting was held at Edinburg, the county seat of Hidalgo county. The church there was strictly *on paper*. It had not been dissolved, but there was not a single member left. During the war they lost their pastor, and the members moved away until the situation appeared hopeless, and the only elder dismissed the few members that were left and then dismissed himself to the M. E. Church. So, when this church *without a member* was assigned me, and the situation explained, I must confess the call for a meeting there was most reluctantly accepted. *I did not want to go*. The meeting was held in the Methodist Church, the pastor and his people co-operating most graciously. The results were most blessed.



The Miracle of Water.

There were forty-two professions, practically all belonging by right to the Methodist brethren. As a result partly of the meeting but more largely, probably due to the faithful labors of Rev. T. H. Pollard and his wife, who have been in this field for several months, there were received eighteen members, and two elders and four deacons were elected. Immediate steps were taken to secure, with help of Presbytery, a pastor for all his time. They have since succeeded in securing for their minister Rev. R. E. Porterfield, who for a number of years has been pastor of the church at Yorktown, Texas. Thus a church which only a few months ago had not a single member, is now organized, fully officered, and has a pastor for all his time. But "they say" this is the valley way! Now, if they only had a church building!

As an illustration of the rapid growth of the work in this section, about two and one-half years ago Rev. E. B. Paisley took charge of the work at McAllen. At that time there were just fifteen members, and the church was almost totally unorganized. Now the membership is near two hundred. They have a substantial church building, rapidly becoming too small, a comfortable manse, are paying the pastor

a surprising salary, and this year are doing generous things for the benevolent causes of the church. Mercedes and Mission, I understand, have recently become self-supporting, while Harlingen and San Benito are both in a fair way to reach the same goal in the near future. There are now two ministers for Pharr, Donna and Weslaco, and each of them should have a man for his whole time, and doubtless soon will have. In the meeting at Donna the membership of the church was four more

than doubled. *I am firmly of the conviction that the Atlanta Committee can make no better investment than to go to the very limit in assisting the development of this valley work.*

Now for a lighter vein for a moment in closing. From Mercedes on up the valley to Mission, the five ministers with their wives—and no finer minister's wives can be found in Texas, and if not there then nowhere else—have organized themselves into the Boob Club and meet once a month. Not a very dignified name it must be admitted, but when Ed Paisley and Bob Gribble and Cunningham and Pollard and Smith, *and their wives*, get together the gathering itself is far from dignified. All talk of shop is strictly and sternly prohibited, and the fun is fast and furious. It serves as the finest kind of a constitutional, both physical and spiritual, and they are all the more fit for another month's work. God bless our preachers, and their wives, and all the little ones in their homes down in the valley! A superabundance of enthusiasm about the Magic Valley and its seemingly assured future is called Magic Fever, and I am sure I have been running a pretty high temperature myself ever since my recent delightful visit there.

Houston, Texas, June 29, 1921.

THE OLD PRAIRIE SCHOONER.

By JOHN P. WILSON.

There exposed to every weather,
 Anchored fast in weeds and sand,
 Droops the poor old prairie-schooner—
 Once 'twas driven by a 'sooner,"
 Looking for the promised land.
 It just limply hangs together,
 That is all, its use is past.
 No more are the days of loading,
 Slowly rotting and corroding,
 On a peaceful reef 'tis cast.

How we gaily climbed upon it,
 Sought it in our boyish play!
 Drove the oxen of our fancy—
 Such is boyhood's necromancy—
 Bringing back a long-dead day.
 Tattered, stained, its canvas bonnet,
 Victim of sun, fog and rain;
 But our minds' new canvas wove it,
 And the legend, as we drove it,
 Read, "Pike's Peak or Bust" again.

In the boat-shaped body found we
 Holes, mayhap the insects bored;
 Tho' we conjured up the fighting,
 When our fathers, red foes smiting,
 Saved their lives and slender hoard.
 Once more on the battle ground we
 Heard the savage battle-cry;
 Saw the warriors nearer wheeling,
 Heard the rifles grim death dealing,
 Saw the painted foemen fly!

O'er the prairie we went rolling,
 Rust-bound wheels revolved once more.
 Guns upon our shoulders bearing,
 All the hardships proudly sharing
 That our venturesome fathers bore.
 Now across a stream we're poling,
 Swollen past the fording stage;
 Then our yokes the torrent breasted,
 On the farther bank they rested,
 Cropped the blades among the sage.

Then great mountains loomed before us,
 O'er them we must find a path;
 With fierce flash the night is riven,
 To frail shelters we are driven
 To escape the tempest's wrath.
 Then with blue sky bending o'er us,
 Warmed by never falling sun,
 California greens in beauty!
 Bravely we have done our duty,
 And the longed-for goal is won!

Rest, old schooner, you have earned it,
 For your tasks were stoutly done.
 On your reef you now must tarry,
 Let more modern methods carry
 On the the work you well begun.
 And this lesson, we have learned it
 As we sat upon your seat,
 Tho' all things are transitory,
 Without you the noble story
 Of the West were incomplete.

—*The Pictorial Review.*

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lem in "From Survey to Service." What is it and where?

What have you found out about the West that you didn't know before?

"They couldn't count them all." Whom? What about the 3,000?

Splendid school buildings and no money to pay the teachers. Where?

A church without a member—what happened to it?

The condition will at once go where?

SENIOR HOME MISSION PROGRAM FOR OCTOBER.

Prepared by Eleanora Andrews Berry.

A ROUNDUP OF OUR WESTERN WORK.

1. Hymn—Our Country for the World.
2. Prayer—That we may win the Great West for Christ, and that its millions of people and money may be consecrated to his service.
3. Scripture—Deut. 31:3-8; 32:8-14.
4. Roping the Facts—
 - The States.
 - The People.
 - The Workers.
 - The History.
5. Branding the Need Upon Our Consciences.
6. Reading—The Old Prairie Schooner.
7. Prayer—That the men may be found to man the vacant fields in the West, and that the work may continue to receive the manifest blessing of God.
8. Hymn—From Ocean unto Ocean.
Hymns are from "Hymns of Home Missions and Patriotism," 11 cents.

NOTES:

4. See articles in this issue, geographies and U. S. History. Dr. Morris' book, "At Our Own Door," contains some valuable history. The book is now out of print, but all ministers were given a copy when it was published some fifteen years ago. Send 5 cents to Literature Department, 1522 Hurt Building, Atlanta, Ga., for "Pioneering in Oklahoma," and other leaflets.

5. See articles in this issue, particularly by Dr. Latham, Dr. Brantly, Mr. Butler and Mr. Fairley.

If you are going to send a Christmas box to a home missionary now is the time to plan for it. One society has already written, early in August, requesting the privilege of sending to the same worker they sent to last year, as they had become so interested in him and his work.

THE JUNIORS

THE HOUSE THAT MOVED AWAY.

AGNES WILSON OSBORNE.

IF ANY of you have made gardens, you know that you plant seeds in such order that all the summer long vegetables will ripen on successive days, not all at one time. Then every day there will be nice fresh beans for the table.

But planting is not done in this way where vegetables are raised to be sealed up tight in cans for winter use. In such fields the seeds must all grow and get ripe at once in just the best season, and then there is the one great task of picking, canning, and packing them to send away to the people who like to eat string beans in winter.

In the cannery fields of the West, there were hundreds and hundreds of green bushes all heavy with ripe pods, and in the factory across the way were hundreds of shining tin cans waiting to be filled.

Such a lot of fingers as were gathered together for the bean picking last summer. They were of all sizes. Fathers', mothers', and children's fingers. Some were the sunburnt fingers of Russian immigrants, some the slender yellow fingers of Chinese laborers, and a great, great many were dark brown fingers of those whom we call Spanish Americans.

Some babies were left at home with the second eldest child, perhaps, or some were cared for by an old grandmother who was too slow now to work in the fields. Such a home-baby was Aurora. All day she played in and out among the shelters that the people called home.

Aurora was a friendly little soul whom every one knew and to whom any shack was home.

When she wandered too far afield,

some kindly person was sure to see her, pick her up, and turn her towards home. She always came back, and the half-blind grandmother, who was all of the family left at home, never worried about where the child's explorations might lead her.

One very hot day some people on their way to a nearby city were passing through in a great automobile.

In the gray touring car rode Dorothea Proctor and her mother. They were returning from the summer resort where they had spent July. Dorothea lay back on the soft cushions, her eyes half closed. The white road stretched on and on ahead and seemed to unroll under the smooth wheels.

Suddenly the great car came to a shuddering standstill. The brakes creaked; there was a frightened cry—the cry of a little child. Dorothea's eyes opened wide. The chauffeur had jumped from the car and was picking up a little girl from the side of the road where the car had thrown her.

Where in that deserted land could a baby have come from! Mrs. Proctor realized at once that they were in the vegetable country. Around them spread a mushroom growth of little shacks. These must be the pickers' homes and this, one of their babies. Why wasn't she kept safely at home?

Aurora was crying piteously. She was not only hurt, but terribly frightened. Her leg ached and burned in a dreadful way.

"Broken leg, I think," said the chauffeur.

"What shall we do?" Mrs. Proctor

looked despairingly about her. In another moment there appeared around a bend in the road two little girls with babies on their backs. Mrs. Proctor mentioned to them questioningly, "Whose baby?" They did not understand and stood watching the lady with open-mouthed wonder. They knew the baby, however, and spoke her name.

"So Aurora is her name, is it? Well, these children appear to know her, so she must belong here. But where on earth is the child's mother?"

"She must be at home somewhere," suggested Dorothea.

At length the combined efforts of the three travelers made the little girls understand what was wanted, and they pointed the way to Aurora's home.

The old grandmother sat outside her shack making "tamales" for supper. For so many years she had stuffed corn husks in this way that even with her dim sight she could prepare and cook the supper over the fire of coals on the ground. At the sound of Aurora's wail of distress she raised her head quickly, for she recognized her baby's cry. She heard, also, strange English voices and sat as though paralyzed.

Dorothea made a quick survey of the tiny home with its heap of soiled comfortables and blackened pots. In vain she looked around for what she could consider a bed on which to lay the baby.

Being carried had not helped make the broken leg comfortable, and Aurora was screaming lustily. The old grandmother raised her voice, too, and wrung her hands.

"Come quickly, let's get away from here," panted Mrs. Proctor.

"But we can't leave that baby we hurt with no one but a blind woman, and in such a place! There must be a hospital—a nursery—a church—a school—a kindergarten—something," said Dorothea, going over all the names she knew of institutions a town ought to have.

David, the chaffeur, laughed. "Pardon me, Miss, but those things don't seem to grow around here. The nearest

hospital—well, I guess the very nearest is where we are going."

Mrs. Proctor gasped. "What sort of people can they be! Why it's hardly decent."

"Well," said David, "they're all rather new to the country, and they take it as they find it, I guess."

The two women were not listening to him, however. Dorothea had already made up her mind there was but one thing to do—take the baby with them. Otherwise Aurora might be lame for life, if left there with not even a doctor around. So she quickly took a visiting card from the bag on her wrist and scribbled this little note: "I have taken the baby to the hospital and will bring her back." Then with David carrying Aurora, they hurried to the car.

It was a strange scene, the group of well-dressed Americans making off with a little, round, screaming Mexican girl. Several other babies joined their voices to Aurora's. Above all rose the high breaking sobs of the old woman calling on all the saints for help.

Dorothea tried sincerely to make the baby comfortable, but, in any position, the poor little broken leg throbbed and hurt. She tried to pull away from it, but that only made it hurt more. Then she was thirsty, very thirsty. Dorothea finally understood and gave her a drink of water.

At length, exhausted with pain and crying, Aurora grew quiet and fell asleep. Dorothea looked down on the little dirt-streaked face that lay against her sleeve and for the first time realized what a very sweet, dimpled face it was, with its frame of dark hair. "Poor Mexican baby!" she thought. "She's pretty badly hurt, but we'll bring her back all the better for this excursion."

It was evening in the camp before all the bean pickers returned home and the exciting news was poured forth. At first they could not understand the old grandmother's excited story—it seemed unbelievable. Was the old woman crazy? Then the two girls who had directed Mrs.

Proctor and Dorothea to the shack came with their story. Loud were the wails of the mother, the father swore vengeance by all the saints. The two little sisters, who were barely old enough to work in the beans, were awed at first and then joined their wails to the mother's. The poor grandmother was crushed with grief. Manuel, the big brother with a broad, pleasant face tanned almost black by the sun, alone seemed cool-headed. He questioned the group of neighbors which had gathered. Everybody talked and gesticulated together. Finally from the story of the two girls Manuel made it clear that no kidnapping had occurred, only an accident, that the people who took Aurora away seemed to want to leave her at home, had even brought her to the shack, but because Aurora screamed with pain they took her away again.

Suddenly the old grandmother held out a rumpled card. She had just remembered it. Every one crowded round. "It's a ticket," announced the father. No one could read English, so each had a guess at its meaning.

"Perhaps it says they will make her well again and bring her back," ventured one of the more optimistic neighbors.

Manuel accepted this idea and said, "Surely that is what they will do; they have babies of their own. They will bring her back." There was doubt in his mind, however, whether they would or not. He was certain that none of their pale babies could be as round or as pretty as his pet sister. But he kept his doubts to himself and openly enlarged on the idea that some fine day up the long, white road would come the whirl of a great machine, not dashing through as others did, but stopping and asking for the family of baby Aurora. How proud they would be then!

Some one at the factory deciphered the "ticket," as they called Miss Proctor's card, and confirmed Manuel's opinion that Aurora would be brought back some day. There was nothing they could do now, however, for in the excitement of the moment Dorothea had omitted to write her address on the card.

As the days went by, the end of the local bean harvest drew near. The campers began to talk of moving forward to the next bean section. No one could stay behind, for there would be no work left to do. Manuel wondered if their hopes about Aurora were to be disappointed, for nothing had yet been heard from her.

Every baby Aurora's mother saw reminded her of her own child whom she mourned as dead. "I will never see her again," she wailed, and this did not seem unlikely, as there would be no one left to claim the child should she be returned.

"It is not far that we are going, mother. I can return from time to time and see if there is any news of her," Manuel comforted. But in his heart he had little hope.

Meanwhile, it must be confessed, the lost Aurora was not worrying in the least. In the beautiful city to which Miss Proctor took the little Mexican child stood a fine new hospital. The chauffeur drove there immediately. A kindly nurse took Aurora to a doctor, immaculate in his white hospital uniform. He looked at the broken leg. "We will fix it up as good as new," he assured Dorothea; "but it will take time—some weeks, in fact."

Hours later, when Aurora awoke, she was in a new world. It was a world that was made up chiefly of rows and rows of little white iron beds and a vast space of shiny floor, the kind of floor on which to slip and slide.

Aurora could not explore this new world as she had her old one, for her leg was stiff and big—so big and all wrapped up that she could not move it.

She explored, however, with her bright eyes and made friends with every one—children, nurses and doctors. She liked especially the lady with the bright clothes who came to see her, always with her hands full of oranges and toys.

When she appeared down the corridor Aurora would begin to chuckle with glee and clap her brown hands so that the young lady's entrance became a triumphal procession between rows of interested beaming faces.

"Oh, you cunning little Mexiean baby," cried Dorothea as she kissed the fat brown cheeks. "I have a mind never to take you home at all. What on earth would my mother say to that? And what would yours say?"

Aurora gurgled some answer in her own peculiar tongue. You could take it to mean what you wished.

When her leg was really well, Dorothea dressed the child in the daintiest clothes she could find. It was indeed an adorable little girl that she took with her from the hospital to the large stone house in which she lived.

"Her people won't know what to do with all those beautiful clothes," said Mrs. Proctor.

"I know it's foolish," sighed Dorothea; "but I thought it wouldn't hurt them to see her like that, even if the clothes don't last but a minute. I wonder how her mother will feel when she sees her baby clean and dainty for once!"

Dorothea put off the return of the child a couple of days—just to be sure, she said, that the baby was in the best condition. Then the party started.

What was their surprise when they reached the bean fields to find the forlorn sight of an abandoned settlement! Nothing was to be seen but a few tumble-down shacks which had been considered not worth taking along. The house Dorothea remembered so plainly right by the side of the road had disappeared completely, and no one was in sight. They spent some time hunting around the neighborhood, until David said they must go back or it would be too late for the long ride home. David added that this kind of people moves on to new pickings not very far away, and that another day they would start earlier and trace the bean pickers to their new camping ground.

"Poor little Aurora, they've lost you completely." Dorothea sighed as she looked at the little lady in question, who did not seem at all forlorn, for she loved rides in the big car, and she loved Dorothea, too.

Only one week before this time Manuel had tramped all the way from the new camp to the old, only to return weary and discouraged. He wondered if he should try it again. He had no clue by which to trace his sister.

But he did come back. One day something seemed to draw him to the old camping ground, though it meant a day away from the picking. He had given his mother little encouragement this time as he started out. It was the same story—miles of dusty road, then the deserted village, and no one in sight. There was not much use looking around. His throat felt strangely dry as he opened his handkerchief full of bread and cheese. He took a turn around the camp ground and then started up the road. There was nothing to tell him that miles away on that same road a gray automobile was traveling full speed toward the very spot he was leaving.

It was that same day Dorothea decided to return once more to the site of the old camp. It did not seem right to go ahead with any plans she had for bringing up Aurora without first making every effort to find the child's parents. But the car arrived at the lonely ruins of the deserted settlement, only to discover no clue. They then continued on along the white road. Aurora, cuddled up against Dorothea, was wide awake and pointing to many passing things that interested her. Suddenly she gave an excited jump. "Man'l, Man'l," she cried and almost threw herself from the car.

Manuel it was indeed. He could scarcely believe his eyes. This little creature, his Aurora? There was no hesitation, however, on Aurora's part. She flung herself headfirst at the big brother who used to throw her around so delightfully.

The boy tried to explain in broken English. Miss Proctor and David got a general impression of what he meant—that the camp was now farther on. "Get in," Dorothea motioned to the seat beside the chauffeur, "and show us the way."

It was a great experience for Manuel, sitting on the front seat of the great car. It was a great experience, too, for the whole encampment when the party arrived. The rejoicing over Aurora might well have taken the form of the beautiful words of long ago, had Aurora's mother known them. Ignorant and uneducated though she was, her heart sang a song that was like it: "My little daughter was dead and is alive again, was lost and is found!"

Dorothea found it hard to tear herself away, hard to kiss good-bye the child whose dainty dress was already a sorry sight from rapturous embraces. She pressed a crisp bill into the mother's rough hands. "For Aurora," she said and was gone.

The automobile moved noiselessly out upon the great white road that leads away from the vegetable fields toward the city. Dorothea waved as long as she could make out the shack. "My little round Aurora is at home," she said half aloud.

"David, did you say there was nothing here, nothing anywhere, not even a

nursery or a kindergarten for little children? I could hardly bring myself to leave her. What if she should get hurt again!"

"Oh! she'll probably grow up all right like the rest of them have, without anything" was the cheerful answer.

"Like the rest of them," thought Miss Proctor. That was what hurt most. But after all what could she do to make her Aurora grow up any other way! Hospitals, schools, churches don't just grow they must be planted. The thought came with a shock to the wealthy city girl for whom everything was conveniently "just round the corner." Somehow the busy bean pickers had been forgotten. "Some of us must wake up and plant hospitals and such things where these people are," she admitted with conviction, "and it surely will keep us busy planning for all the things they need. There must be gardens for the children to grow in as well as gardens for the beans. And they must be planted for all the year round for these people who live in houses that move away."—*From Stay-at-Home Journeys, the new Junior Home Mission book.*

JUNIOR HOME MISSION PROGRAM FOR OCTOBER,

Prepared by Eleanora Andrews Berry.

FEEDING THE MULTITUDES IN THE WEST.

1. Hymn—The Sweet Story.
2. Prayer—That the hundreds of thousands of children in the West who are out of the reach of Sunday school and Church, may be given the opportunity to learn the gospel story through missionaries sent to them by the Church.
3. Scripture—John 6:1-14.
4. The Multitudes—
 - Who They Are.
 - Where They Live.
 - What They Do.
5. The House That Moved Away.
6. The Modern Apostles.
7. The Old Prairie Schooner—Reading.

8. Prayer—For the two hundred and eighty missionaries of our Church working in the West, that they may be greatly blessed, and may be enabled to feed the Bread of Life to the multitudes.

9. Hymn—I Am Jesus' Little Lamb.

NOTES: For Nos. 4 and 7, see articles in this issue.

Have one of the children read the story of the Alamo, and tell it.

Plan for a Junior Home Mission Study Class, using *Stay-at-Home Journeys*, from which *The House That Moved Away* is taken.

Leaders' Helps, 15 cents; Picture Stories and other helps are available.

SPIRIT WORSHIP IN CHOSEN.

By MISS A. M. BARNES.

POM, the baby boy of five years, lay upon the ground kicking and screaming. Pom had the earache, his throat was sore, and oh, how he sneezed!

Now, if Pom had been a little boy in our own country, mother would have dropped a few soothing drops in his ear, given him some medicine, and put him in bed. If he had grown worse, a nice, gentle doctor who knew how to allay pain, would have come, and in a few days Pom would probably have been all right again.

But Pom was not in our Christian land, but in that great, dark heathen Korea, now called Chosen. So the *mutang* (sorceress) had to be sent for. How hideous she looked! She was very dirty, and there was a scowl upon her face, and her fingers were like the claws of some great bird. She came shambling along, leaning on a stick and muttering to keep away the evil spirits, who, as she declared, were hovering near. Every now and then she would stop and throw this stick, or wand, into the air with a wild gesture. At such times she would shriek aloud, and her grimaces were more horrible than ever. This was done in order to frighten away such of the evil spirits as were bold enough to follow her.

The *mutang* was blind, therefore she had to feel Pom's face with her clawlike fingers. How frightened he was—so frightened that he stopped crying at once! The *mutang* next fastened her fingers in his hair. Had he been a girl, she would have torn some of it out, never mind how much it pained. But Pom was a boy and must not be hurt, even by a witch doctor. It did not matter about the girls.

Then the *mutang* announced what was the matter with Pom. The influenza god had sent one of his demons to torment him. He (the god) must be appeased. Until this was done, Pom would suffer.

In order to appease the god, Pom's finger-nails and toe-nails must each and every one be carefully trimmed and the parings put in a little silken bag at the foot of a small tree in the yard, where the demon could get them when he wanted them.

This, however, was not all. Hair must be torn out and burned as an offering to the influenza god—the more hair, the better pleased would the god be—but not Pom's hair; that would give him too much pain. It must be torn from the heads of his sisters, no matter how much it hurt them, no matter how much they cried out with the pain. They were girls, so what difference did it make?

Then the *mutang* demanded her fee and went away. But Pom got no better. "Of course not," you say. "How could he be made better by those horrid things done by the *mutang*? No, he could not." But Pom and his father and mother and his sisters and brothers knew no better. They believed in these things; for they were only poor, ignorant heathen people.

When Pom got no better, they tried another *mutang*; and she told them that they must make two dolls of straw and place inside of each some of the coin known as "cash," the queer copper coin with a little square hole in the center of each. But first the coins were to be rubbed through Pom's hair. When the dolls were finished, they must be set on fire and thrown into the street. The straw would burn, the coins would drop out, and the beggars would pick them up. Thus would the demons who tormented Pom be transferred to the beggars. All this was done, but still poor little Pom lay moaning with pain.

It was so pitiful, all of it! These poor people! How firmly they believed in demons and evil spirits, in wicked gods of the earth and air, who came to torment

them and who must be paid to go away, either by money given the witch doctors or by sacrifices to the gods and demons themselves! And not only did these poor people believe it, but also hundreds and thousands of those in Chosen to-day. This is called demon worship and is a regular religion of the Koreans.

Poor Pom still lay moaning with pain, for the hot fever had seized him, and he was indeed a sick little boy. But now one came who could not only ease the pain of the body, but who could also drive away the dark torments of the mind. This was the missionary doctor. How kind and good she was! How gently she ministered to poor little pain-racked Pom! Before a great while he was sitting up again and smiling and jabbering as though he had never been sick. And how he did love the good missionary doctor! How his eyes glowed when she came!

Others loved her, too, and grew to watch for her coming with as much eagerness as Pom, for oh, such brightness and happiness she brought into their lives! Now

there was no longer any fear of demons or of evil ones who came to torment and afflict. Instead there was One of whom she told them, one loving and gentle and kind—Jesus the gracious, mighty One—a Saviour who loved and cared for them.

Gradually the sweet truths of the Jesus religion crept into their hearts, the sweet light shone into their lives. They looked now only with pity upon the *mutang* and her wicked practices. How they wished that she too knew of the Jesus religion!

Day by day they went to the Jesus house (church) to hear more of the wonderful One. In time father, mother, sisters, brothers and even little Pom were walking faithfully in the Jesus way.

Thus does the light grow in Chosen through the faithful efforts of those sent to carry the sweet message of the Jesus religion. Would you like to know what is to the Koreans one of the sweetest messages of all the Jesus words? If you would, then read John 14:27.—*By Permission Woman's Missionary Council. M. E. Church, South.*

JUNIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1921.

Arranged by Miss Margaret McNeilly.

*TOPIC—KOREA.

Opening Song.

Prayer—For the children of Korea.

Minutes and Roll Call.

Bible Lesson—"A Missionary Prison"—Acts 28:30-31.

Memory Verse—Matt. 25:40.

Song—"Saviour, Like a Shepherd Lead Us."

Lord's Prayer in unison.

Business, old and new.

Collection Song.

Offering.

Quiz—What Do You Know About Korea?

Story—The Story of Little Hepongje.

Story—Spirit Worship in Chosen.

Song—Selected.

Closing Prayer—

"We thank Thee, then, O Father,

For all things bright and good—

The seed time and the harvest,

Our life, our health, our food;

Accept the gifts we offer,

For all Thy love impart,

And what Thou most desirest—
Our humble, thankful hearts."

SUGGESTIONS.

Answer "Roll Call" with a queer custom of Korea.

For the quiz let the leader tell the story of the opening of our Korean Mission, then let the manners and customs of the Koreans be told, allowing the children to supply data and facts, thus: Leader—In the year — our Korean Mission was opened by —? (The children supplying the answer.)

Make a number of copies of the closing prayer, distribute and have the children read in concert.

The above program is adapted by permission from the Junior Year Book, issued by the Woman's Missionary Council of the M. E. Church, South.

FOREIGN MISSIONS

Box 330,

REV. S. H. CHESTER, D. D., EDITOR

NASHVILLE, TENN.



The Montreat Foreign Missionary Conference, July 22-31, 1921.

MONTHLY TOPIC—KOREA.

WHILE the present militaristic government in Japan has not fully redeemed all its promises of a more liberal and humane policy towards Korea and the Koreans in Manchuria, yet there has been a decided improvement under the new Governor General, Baron Saito. There has been a cessation of the persecution of the Christians for their alleged complicity and leadership of the Independence Movement, and a removal of some of the vexatious restrictive measures of the former government in regard to religious education in the mission schools. The Director of Education paid an official visit to the Federal Council of Churches, which met in Seoul something over a year ago and invited suggestions that the missionaries might wish to lay before the government. As a re-

sult of the measures adopted in response to these suggestions our closed school at Soonchun has been reopened, and at all the schools it has been found impossible to accommodate the number of pupils that have applied for entrance.

The reopened churches were also crowded beyond their limits and what seems to be a genuine and continuous revival of unprecedented extent has been going on. The force of workers on the field has been depleted by several breakdowns from overwork and is now entirely inadequate to meet the needs of the situation. The new workers sent out this summer and fall as the result of Mr. Swinehart's campaign, will bring joy and encouragement to those who have been doing all and more than their strength would allow to answer the calls for spe-

cial meetings, coming from every part of the field, but for the first year they can be little more than lookers-on while trying to get their Korean tongues unloosed. Mr. Crane writes: "Surely we have never had more that should be done, more villages wanting visits, more new groups starting, or old ones organizing and growing, requiring sessions, pastors and missionary oversight. It would seem that a church could be placed in every community center if we had the man to

care for them and lead the worship." The statistics for the year's work have not been received at the time of this writing, but we would not be surprised if they should show almost a hundred per cent. increase over those of last year.

With this introductory statement we leave the members of the mission to tell their own story, which they have done in a series of articles more worthy of the space at our disposal than anything the Editor could write.

• WORK IN THE KWANGJU FIELD.

IN a recent magazine Mr. H. G. Wells steps upon the accelerator of his imagination and throws dust in our eyes with a prospectus of his new Bible. The naive conceit of the article makes it readable, but there is one trifling defect in the plan—the author leaves God out altogether as he sketches the future of man on this earth. We in Kwangju feel that the Holy Spirit has been writing through us during the past year a new chapter in the gospel of our work, but we take no credit to ourselves for what we have achieved. In the providence of God we have been allowed to see a great advance in the whole field and to Him we want to ascribe all praise.

GENESIS OR BEGINNINGS.

Every year is, of course, a Genesis and has many beginnings that never materialize, but we have seen the beginning, growth and establishment of many new plans during the last twelve months. We feel almost as though we were in a new era when we think of conditions a few years back. In the first place, we wish to express our great appreciation to the Executive Committee for sending out the money that has enabled us to launch a campaign in undeveloped fields. We have long known that success would follow any effort made to reach those unchurched districts, but lack of funds tied our hands. Now with some money to go

on we are amazed and gratified at the wonderful awakening that has taken place in these heathen villages; for it is true that in practically every place where we made a serious effort we have gotten a group of believers and already a church is started. We pastors are besieged with invitations to come out and visit these new groups, and we are constantly consulted with in the problem of getting rooms in which they can meet. Indeed the only limit to our families of churches, seems to be the men and money necessary to get the gospel to these thousands of gospel hungry villages. In our weakest field there are already eight new groups. In another field six embryo churches have begun since February. In another field there are many new points and one place especially, a magistracy, that for years has resisted the gospel, since last August has grown from nothing into a large and flourishing church that will have a large baptized membership as soon as the new believers have studied long enough. Young Po must be mentioned by name, long noted for its wickedness and resisting every effort to build a church there, it is now one of the most promising new points we have, with every hope of a large and permanent organization.

In these country churches we have begun about twenty new schools, besides the ones we had last year, and have large and enthusiastic student bodies, which are reaching the homes of hundreds of

heathen families and making friends for the church by the score. Here is where many of the children of our Christians from among whom we expect our leaders of to-morrow are studying. We have opened large numbers of schools for girls too that are running day and night and touching not only girls, but also a large number of young women, who, before were lost to gospel effort. Besides these, in practically every church we have begun Sunday schools for heathen children and are now reaching hundreds who before had absolutely no interest in religion. Through these children we are obtaining access to villages long closed to the message.

This year has not been a Genesis only in the country churches. The local church has swarmed and now there are two large and strong churches with a combined attendance of over a thousand and running twenty-five Sunday schools, which have an attendance of over 1,600. One year ago there was not probably more than half this number in either the church or Sunday schools, but steadily we have reached out through the married ladies, school principals; in fact, all who could lend a hand did, until we have lighted gospel fires in a perfect cordon around the city of Kwangju and in every division of the city. As one lady says this has been her banner year, for at last she had the physical strength to work, and has begun every line of activity, from language study to running the Sunday school in a heathen village.

There have been new beginnings also in all our local school work. For the first time both of our schools have been taxed far beyond their capacity, and many turned away. New lines of industrial work, viz.: lace-making in the girls' school, and basket-making in the boys' school are far enough along to be pronounced a success, so we are just waiting for enlarged plants to take care of those who are perforce now turned away.

Yes, Kwangju has had a modern Genesis written before her eyes this year. In

all our work we have seen the birth of great and precious promises, of unquestionable assurance of even greater blessings in the future. I would not close this chapter of our Genesis without mentioning the fact that there is a fine new nurses' home, the hospital, and an electric light plant in the hospital and a new dormitory in process of erection at the boys' school, also a fine new couple, the Ungers, and an indispensable new nurse, Miss Hewson.

APOCALYPSE.

The Lord has also given us a vision of the future, for we feel that we have just entered upon an era of great promise. We close the year at a full tide of success, and seemingly just started on its forward advance. Our field is united, confident, ambitious. Our schools are pouring back in the churches young men and women who have a purpose in life. All of the territory is better organized, and is beginning to realize the responsibility that lies upon the churches. We have more than fifteen definite new groups, and that many more that have not quite reached the counting stage yet. They have new enthusiasm, and new aspirations. We have definitely proven that the movement is not national nor political, but is the "voice of God moving in the tops of the mulberry trees." We have the promise of needed reinforcements, and we know that our success this year was only limited by our capacity for further extension; with more workers and better trained native workers why should we not go on from victory to victory?

We do not close our eyes to the failures nor our ears to the disquieting murmurs that are arising, for we can see the rise of the spirit of lawlessness, both in the Church and out, and realize from sad experience that the devil is busy, and that our present dangers are greater within the Church than without.

In closing, we feel that we have special cause for thanksgiving, in the fact that though many of our workers have been sick during the past year, yet the average amount of work done has been more than usual.

ANOTHER CHAPTER OF ACTS.

REV. L. T. NEWLAND.

THE Acts of the Apostles is a book filled with the triumphs of the gospel and of course, has had its repetition in many countries. I could write at length on the modern Acts of Korea, but I want to tell about only one village to show that the gospel which changed Philippi and cleansed Ephesus is just as powerful to-day.

Every story must have its beginning, and this one begins about eight years ago. Lying just back of the hill where our home is situated is the big village of Saing Kyo. Hidden away in a huge bamboo thicket is this mud walled, straw thatched town of over 250 homes. It is just right for bamboo and rice fields, and so is a sea of mud and filth most of the summer, nor is the village any dirtier or more unattractive than the people were eight years ago. There were two Christian families that had moved in from some other place, but their influence was very slight.

One day Mr. Swinehart went back to this village and gathered a few of the dirty little boys around him and taught them a little about Jesus. He saw the great crowds of children who had nothing in their lives save filth and squalor. Then was born in his mind the scheme for a Sunday school for heathen children. He put the plan into immediate operation, and thus begun probably the first Sunday school of this kind in Korea. Its success being assured, his love and zeal carried him to the other part of Kwangju city and he turned Saing Kyo over to Mrs. Newland, who had just gotten a little of the language and had two babies at home. But the utter misery and wretchedness of that village would not let her turn down this call. So she got a Christian Korean woman and together they started out to conquer this place for Christ.

The message had been widely preached in Kwangju and had reached to Saing Kyo, but she had resisted every effort at opening up work and did not receive this new attempt with open arms. Indeed for months it was heart-breaking work, with no response on the part of the people, but just a trudging up and down dirty or dusty streets with now and then a surly permission to enter a yard and preach to the women.

It was decided to build up the work around the nucleus of these two families, and right well did they respond to the obligation. The place was so strategic that Mr. Swinehart and Mrs. Newland decided on a day school for the boys and a weekly prayer meeting for all the people together with the Sunday school. But they were so shy and indifferent that at first they would have nothing to do with any of the meetings. So Mr. Chai and Cho, the Korean Christians, had to bring the boys on their backs and practically hold them while they taught. From the first the Bible was made the main part of the curriculum, for we were after souls as well as heads. There was no room for the school, so boards were put down in a wood room and over these straw sacking was spread. In this dark, unattractive place the school began. The prayer meetings were tabooed, a few women and children and the two Christian families met for their prayer meeting and Sunday school on a large mat spread on the ground, under the open sky. Fine for dry weather, but impossible when it rained, as it often does in Korea.

From the first opposition was strong and many thrilling lies were told about the desperate character of Christianity. One of the least of the stories was to the effect that the Christians cut out the eyes of their dead for medicine and that children soon sickened and died when they



Alumni Association of Mrs. Myers' Kindergarten, Kobe, Japan.

went to the foreign school. This for a while influenced the ignorant, but was so crude a fabrication that it could have no lasting effect. So gradually the school was built up and under the untiring zeal of the foreign lady the prayer meeting developed to seventeen in attendance, counting in the two believing families. But these came only when Mrs. Newland and a native helper spent a whole afternoon in house to house visiting, inviting and insisting that they come out to meeting and then at night the Christians would go out and lead them in by the hand.

It soon became apparent that we must have a permanent building if we were going to maintain the work. Then we had one of our many answers to prayers. Mr. Swinchart and Mrs. Newland had both been praying over the matter, but had made no appeal at home. In reading one of their letters, telling about this work. Mr. W. H. Sprunt, of Wilmington, became interested and sent out enough money to build a small brick schoolhouse as a memorial to his mother, while his

class in Sunday school took up the support of a teacher.

Now began the first fruit gathering. An old woman of 75, who had been a charter member of the prayer meeting, believed and with her few remaining days testified so persistently for Christ and died such a triumphant death in the faith that her whole family were brought to the Saviour. Another old lady that Mrs. Newland personally took to prayer meeting each time at last came into the light and when she died her faith made a deep impression on the whole village.

Just as the work was beginning to go forward we were moved to Mokpo, and under the stress and shortness of workers there was no foreigner to take over this baby school, so for four years it stood still. The prayer meetings were kept up, but often only the two families would meet and only fifteen or twenty boys came out to the Sunday school, still it was a time of seed-sowing and root growth, just waiting for the great revival that has come over Korea in the last two years.

Upon our return to Kwangju, Mrs.

Newland began work again and found things about as she left them. It was hard to get an entrance into the homes and the people were anything but friendly. Then overnight the change came and the past years of effort began to bear fruit. Our school became crowded with pupils and a girls' school was added. The pupils jumped from eighteen to fifty within a few months. The prayer meetings and Sunday school were well attended and best of all the opposition ceased in the whole village and at last the gospel entered into Saing Kyo.

Now great numbers began going to the city church and soon twenty-five or thirty were ready for the catechuminate. Christian homes with their joy and sweetness set their lights to burning in every part of the town and Mrs. Newland found the day too short to get around to all the homes that had accepted Christ. From a handful at prayer meeting the number now exceeds 100 and from fifteen to twenty at Sunday school, on good days, 200 pack the little building to suffocation, while there are more women and men in attendance than there were children and all five years ago. Every Sunday from twenty to thirty go in to the large city church, where already many have been baptized. Last Sunday over ten of the twenty Sunday-school classes were taught by men, women and girls who have been brought to Christ by this little school within the last two years.

From this day school twenty-five boys have gone into the big station academy, and so far as we know have been faithful to their Master. With the start gotten in this little school, boys of poor and ignorant parents have gone out to get good positions on newspapers, in the post office, as policemen and in various stores. While from the girls' school eight little girls from heathen families entered our Girls' Academy at one time.

This school stands as a great light in this heathen darkness. It has been run

altogether by private funds and never was money better invested. Through its influence the gospel has been brought to Saing Kyo and hundreds have heard of Christ within its walls. This one time village of bad repute has already been set aside as the site for the next church and we are just waiting for the large city church to swarm and then Saing Kyo will get a new church building. Almost every week some new family is touched, all opposition has died down and the Jesus lady is a welcome and eagerly awaited visitor. She has sought out a blind young man and brought him to Christ, while an old toothless grandmama of 82 eagerly asks her every time she sees her if it is true that an old sinner like her can be saved and is reassured to hear that Christ loves the old as well as the young. To this one-time feared foreigner's home come the sick, the sorrowing and the troubled, seeking comfort and finding it.

I walked over the hill with this Jesus lady a few weeks ago and as soon as we came in sight the cry went up, Nam Pouin, her Korean name, and from every direction came the children. Dignified men spoke pleasantly and courteously to us as we passed, women came to their gates to give a smile and an affectionate greeting. Children clustered around us like bees. All were smiling, all were happy and all manifested their love for the one who had brought Christ into their lives.

It still rains in Saing Kyo, and it is still muddy and smelly, but it is a different village, for the gospel has entered in. In the early morning songs and prayers float out on the air, twice a week crowds gather in the school building for prayer meeting, while every Sunday a great number fill the Sunday-school rooms and then go on, a white robed and happy throng, to the church. Surely it has been worth while and I know that He who sees all things looks on this work of His hands and pronounces it good.

AN OPEN FIELD FOR CHRISTIAN EDUCATION.

REV. R. T. COIT.

THE former hermit land of Korea has seen a tremendous awakening in the past two years, politically, socially, religiously, and from an educational point of view. Formerly supremely satisfied with their attainments in the study of Chinese classics, they awoke to find themselves the Omega in the list of those nations which might be classed as civilized. The former aim of every parent, to educate his son in Chinese classics so he would not need to do manual work, but might secure some government position, has now given place to a desire to educate the boys in Western learning and even the girls, in so far as he may have the means and opportunity.

As the government primary and common schools can only reach at most one child in ten, it is a foregone conclusion that the others are destined to grow up with only such crumbs of learning as they can pick up here and there outside of school, unless they are fortunate enough to be near a Christian center where the missionaries live and they find a place among the students of these common and higher grades of school.

In this state of awakened desire for an education, with no opportunity of gratifying it in the government schools, the Koreans have turned to the Church and are eagerly asking for Christian schools to be started in their midst. They are willing to pay such fees as they are able, board the teacher and send their children, if only we will furnish the teacher, pay part of his salary and be responsible before the government for the school.

Formerly we had such primary schools for boys, and a few for girls among our country churches, but recently with this new door opening, we have put every available Christian teacher out among the heathen villages, and gathered in the chil-

dren, teaching them the three R's, Japanese, Bible, Catechisms and geography. On Sunday we gather in the parents of these children, the interested neighbor and the scholars themselves, and the teacher of the school becomes the leader of a new group of enquirers, which soon develops into a Church. In addition the teacher takes a few of the older scholars, and with some printed songs, picture cards and picture roll of the life of Christ, he goes to some nearby village, and conducts an extension Sunday school, thus reaching other homes with Christian truth.

To cite individual instances which are typical, we held a tent meeting at one large village and finding some interested enquirers, we agreed to their urgent request for a Christian school. A Christian young man was sent and some thirty odd boys and girls gathered for daily instruction. But a few weeks past when some ten boys and girls were ready to recite the Catechism and receive a Testament of their own as a prize. A church was started in a borrowed room, and now they are preparing to build, while 100 or more are meeting regularly each Sunday, and several came into the ten-day station Bible class, and some of the older pupils to our higher Boys' School in the Central Station.

In another section an earnest Christian teacher was sent, a school started and before many months they had built a model church building and some twenty or more of them came up for baptismal examination, and are being led on Sunday by their teacher, who is both teacher and pastor to them. These schools run in attendance all the way from fifteen to 100 or more and the extension Sunday schools is from \$5 a month to \$15 or from \$50 to \$150 a year. This means that for ten months in a year a boy or girl,

who would otherwise be doomed to a life of ignorance, has for the small expenditure on the part of the Church of from \$1 to \$5 a child, the opportunity to receive a common school education, and what is of infinitely more importance, the opportunity to be taught the Bible truths and receive a Christian education, while his family are brought under Christian influences and a church established finally in their midst.

No part of our present work is more far-reaching in its results than these Christian primary schools. They are springs which feed increasingly our larger station schools and furnish the future Christian leaders of both. The number of these schools and the attendance on same has about trebled in the past year, and as fast as we can supply Christian teachers, boys and girls, from our higher station schools, we would like to open new points, until we had one such school in every large village out of reach of the government primary schools. We have no desire to antagonize the government in their good work, but rather to reach out where they have not been able to provide for the masses.

It goes without saying that the mission through its regular budget cannot meet all these demands, even at such a small figure or cost. But it is possible to interest individuals at home in such work, and many a Christian young man or woman who is now throwing away monthly that amount of money with no permanent satisfaction, will find a new joy in life in knowing that because of such a monthly investment from ten to 100 boys and girls are receiving a Christian education and a new Christian center has been opened which will increasingly radiate life and light in the midst of heathen darkness. A spring has been opened which will deepen into a river and untold thousands will find life in Christ through this work.

Two years ago I visited a large village in a remote corner of our field and found the people mostly small farmers and fishermen. It was one of the most

ignorant and dirty villages in all that region. They had no school and the only place where the few Christian inquirers could meet was in a dirty, ill-ventilated private house. An earnest Christian teacher was sent to this village and at first all the expenses were paid by the mission, but in a few months the parents took over all but the salary of the teacher, and a flourishing school was started, with a night school for those who could not attend in the day. A few days ago I again visited that village, and imagine my surprise to see a beautiful new village school building, built by the villagers themselves, white and clean, with high ceilings and good ventilation, a nice room for the teacher, and just behind the school building a new church building, all paid for by the villagers, and the new spirit was shown by the attendance at church the night we were there when hundreds stood in the yard unable to gain admittance to the church and listened attentively and thoughtfully while a strict gospel sermon on sin and its results and salvation through Christ was presented.

This is only typical of what is going on in many portions of our field where Christian teachers have gone and opened primary schools. Here, as in other work, the success or failure depends on whether you can get a Christian young man or woman with the love of Christ in their heart and love of their fellow-man. But given these with the now open doors, we have an unrivalled opportunity to sow seed which will bear fruit, some thirty, some sixty and some one hundred-fold.

The field here is the hearts of the young, and it is still true that here we will find our most fertile soil. The old proverb that to teach a grown person is to write on water, but to teach a child is to carve on rock, is most aptly illustrated here. Here is at once our opportunity and responsibility. May we not be found wanting in this day of open doors. If we take the hand of the little children and guide them into true paths, "A little child shall lead this people back to God and home."

Soonchun, Korea.

THE CHALLENGE OF VICTORY.

REV. J. C. CRANE.

WHEN the fight presses hard and the outlook is dark, we Christians have been fortified to stand and show our best worth in hopeful endurance. The *Maine* or the *Marne* meant much more in moral courage and character than Armistice Day or Versailles. But victory has its perils as well as its opportunities and a man's real worth is often proved by the way he can carry himself in the limelight of great success.

This is the trial and the testing of our Korean Mission, of our Korean Christians and of our home constituency today, for the cry of "Forward, March," has crossed us from our well fortified trenches, the enemy is retreating, masses are being brought in to his camp—captives of love—new territory is ours and a larger equipment is demanded to occupy for our Christ. The enemy is retreating—what then? Shall we be caught napping in the trenches, or so comfortably located that we are loathe to go forward? Shall the cry of victory prove a stimulant or a narcotic? Is it all over or just

begun? Once again the danger lies in superficial thought and ignorance.

Two years ago we wrote of the clouds over the educational field in Korean Missions and the challenge to meet the situation with a "Half a Million Plus" equipment for the system so well planned and started in our own mission. We spoke of the thirst for knowledge (it has become a passion). We predicted the government would find a *modus vivendi* by which it would welcome missionary cooperation in meeting the educational needs of the country and would not enforce the legislation prohibiting religious education in our schools. These predictions have been fulfilled to the letter and then some. The law of the Medes and Persians (which older missionaries of the mother country said would never be changed on paper) *have been* and the restrictions revoked, and a *permit actually* granted to our Soochun Schools to teach the Bible six days a week in a full grade common and high school, for both boys and girls! (Some said the girls' permit



Opening Exercises of Soochun Schools. Geo. W. Watts' Memorial Boys and Girls' Private Schools.

might come, but never the boys.") Other missions thought it was eliminate the Bible or go out of the school business. We have done neither and the government and missionaries are rapidly getting on better terms than ever before, so far as educational regulations and liberty are concerned at any rate. We are to be trusted—shall we be weighed and found wanting, or shall we prove our promises and make a redeemed people glorify God and make the nations praise Him? This is the first Christian school to get such a permit since annexation by Japan!

The Geo. W. Watts Private Boys' and Girls' Schools opened April 15th with an enrollment of 182 and 140, respectively, and boys have been turned away for lack of room every day since the opening! Parents and friends came from churches thirty to fifty miles away to see the fruition of their long delayed hopes—the realization of answered prayer. The local magistrates and chief-of-police, with a representative from the military division attended the opening exercises and spoke cordially of their good wishes and assurance that education linked with religion would make better men and women than is possible otherwise! The Imperial Rescript on Education was read, but so was the Bible, and God's word was made the foundation of our Magna Charter as our banners were reunfolded—the resurrection of an executed school *by faith alone*. We believe it one of the greatest victories on united and continuous and importunate prayer that modern missions can offer the world. The most sceptical and strenuous opponents of the policy of "Watchful waiting," who thought it suicide to sacrifice our school to save our Bible recognition and power, all agree it was worth the price. Now shall we prove worthy of the victory? Must we wait another five years for the Church to bring up her reserves to meet the situation—to advance where the ground has been given to us?

The government expects first-class work or none, especially in things which greet the eye, as equipment, etc., and yet we have had to run three months without a desk for either teacher or pupils, even

without tables! Winter is ahead and no stoves. We had to provide houses for seven teachers almost overnight out of our running expenses. Of course the boys had no baseball, tennis, or other equipment for exercise, so essential to a happy student body at home. Not even the ordinary maps and charts, globes, force pumps, etc., were available. And yet, without straw two were enabled by prayer and hard work of all concerned, with the hearty co-operation of the whole station, the teachers and local Christians, to establish the standing of the schools, so that the boys were happy, the parents pleased and the government praising the discipline—all saying they did not know a school could be so quickly organized to run as one of long standing. However, what God has given when man could not help himself, do we suppose He will continue as a miracle of grace to substitute our gifts, sacrifices and hard work? Can we be trusted with victory? The boys are content, trusting the immediate future will remedy many things, so the parents, and so the government. What they have overlooked in kindness considering the shortage of time allowed, they will poorly tolerate as time goes by, unless this equipment is forthcoming.

For instance, the rumor that a first-class college graduate is being sought for next session makes the boys content to study under less efficient teachers—the rumor of more equipment makes the government patient—and the ordering of tables, etc., with plans for summer normals next year gives the teachers (grown-up children in some ways) an outlet for ambition (worthy it is too) for advancement. Our prayers were answered in getting the victory over the wiles of Satan and misunderstandings or fears of our rulers, will we have less power with the home Church? I think not. They have doubled the running expenses in five years, giving us, for instance, as much as French Camp in Central Mississippi, with similar grades, but American teachers are capable of doing twice as much as Koreans, the salaries have climbed here on account of the scarcity of the latter

and rising standard of living. Most Christian teachers are unqualified to teach because of participation in the disturbances of two years ago, so we consider ourselves fortunate in having men who have had no blemish on their records, so far as we know.

The pressure for leaders to start or teach new groups, which are springing up on every side is growing more and more critical. At home our boys must at least finish college to occupy the corresponding influence these graduates hold in the churches. The cost of education has decreased from \$23.75, reported two years ago, to about \$12.50, or half, and after the equipment is adequate for larger numbers, the cost will be lower. The boys are expected to pay for their fuel as well as board, which means it will cost *them* \$25 a year or *twice* what we are asking of the home Church! Shall

we continue to turn them away? The mission is asking for an immediate equipment budget for emergency and in this is included about \$1,500, with which to remodel a church building we can buy for \$500 (a building worth at least \$1,000—brick and tile) and this will relieve the congestion except during three months of Bible classes. Who will be the advance guard? 'Tis opportunity we offer—you have given us missionaries more bodily comfort than we deserve—take from us if you will, but help us feed the sheep, and above all else, hold the ropes—keep the home fires burning around the family altar in prayer, that we may be faithful fighters in this time of victory and not rest too soon, or turn to Saul's folly, that we may feed and give as freely as we have received from you and from our great Captain.

Soonchun, Korea.

CO-OPERATION IN MISSIONARY WORK.

MRS. W. M. CLARK.

CO-OPERATION in God's work is quite as necessary as it is in the world's work. It is my desire at this time to tell you some of the encouraging features of co-operation between the societies at home and your representatives on the foreign field and to offer some suggestions for further work along this line.

Soon after the *Observer* published Mrs. Winsborough's article suggesting that societies adopt special hospitals for which to pray and work, the ladies' missionary society of one of the home churches wrote me, saying that the society would like to adopt the Chunju Hospital and requested a list of supplies needed. This list was sent and about two months ago six parcels were received by the hospital, containing thirty-six sheets, sixty pillow cases, forty bath towels and sixty face cloths. The Young Ladies' Society of

this same church is rolling bandages for our hospital and in a recent letter comes the information that they have had a special meeting to finish up the work so that the supplies can be sent out immediately.

Two large pictures of the work at the hospital were sent to the above society—one showing the hospital staff, and one a morning clinic. These pictures reached their destination at a most opportune time, the ladies were having an all-day meeting to work on the supplies for the hospital, when, at luncheon time, the postman delivered the pictures. Many of the ladies present expressed the desire to have such meetings often, in order to do as much as possible. So much for the stimulating effect upon the societies.

As for the practical good accomplished by such work, many hospitals have very scanty supplies and are greatly in need of



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new bedding and such articles as have been mentioned. The large amount of charity work done in all our hospitals makes it impossible for them to be self-supporting, although all who are able to pay are charged for medicines and supplies.

When one of our educational workers heard of this society's commendable work he said: "Why, that is the very plan for my school. I have a schoolhouse, but no furnishings! Some society might be glad to help me out!"

In our station we have a Bible school building which is very much in need of a set of good wall maps. What would be easier than for one of our many societies to see that we have these maps for use in our Bible classes this year? I am sending a picture of some of the women who would be greatly benefited by these maps. They have studied for three years in the two months' Bible school, which is held each year in the McCutcheon Memorial Building from the middle of April until the middle of June. This year there were nineteen enrolled, but not all are in the picture. In our station during the past year about 1,000 men and women have studied in the various Bible classes held here and you will readily appreciate the value of maps in such work.

The Christian Young Women of our city have lately established a society resembling the Y. W. C. A., and are carrying on the work themselves. They have a night school three nights each week, a chorus class twice a week with two of the American ladies in the station, and later on expect to have classes in sewing, domestic science and calisthenics.

It would be most inspiring for some Young People's Society to get in touch with this society by sending an occasional letter telling of some phase of their work which is especially interesting. An exchange of such letters might be mutually helpful. A supply of pencils and several pencil sharpeners would be a great boon to these young women for use in their night school.

In Chunju there are two churches. The larger church has congregations of 700 to 800 each Sunday morning; the smaller from 150 to 225. Until this year these two churches had a joint missionary society, which, for some years, supported an evangelist in the island of Quelparte, later on the money was used for an evangelist in this city. This year the society has been divided and each society supports an evangelist in the city. The society of the smaller church was enabled to assume the support of an evangelist by

the enthusiasm and generosity of seven young men who became Christians last year and who felt the need of missionary work among the women of that part of the city. From time to time these two societies send contributions to the Korean Foreign Mission work in Shantung Province, China, where three Korean pastors are doing a remarkable work among the Chinese. Could not our missionary societies at home get in touch with these women who are working for a common cause, and adopt particular societies for which to pray?

The Sunday schools in country districts are asking for rolls and pictures illustrating the lessons. Individual Sunday-school classes could very easily supply some of these country schools with such supplies. In so doing, they would give much pleas-

ure and encouragement to the teachers and pupils of these schools.

In every line of work the Korean Christians are pressing forward. We must go with them or we shall not be able to hold their respect and love and keep them from extremes. By your prayers for them and us you may assist greatly in the accomplishment of much good and by keeping in touch with the work in such ways as have been suggested, or in other ways that may commend themselves to you, it will be possible for us to give the young Koreans such suggestions and assistance as may seem wise. In this way you will help us hold the younger generation for the Church and aid in building strong Christian character.

Chunju, Korea.

THE GREAT AWAKENING IN BOHEMIA.

(A Letter from Dr. James I. Goode.)

Dear Brother:

I have been wanting to write to you ever since I've been in Bohemia, because, as you were here a year ago, I knew it would especially interest you. I came here to this great anniversary June 21st of the beheading of twenty-seven Protestant nobles in Prague in June 21, 1621, in the Thirty Years War, that meant the downfall of Protestantism for 150 years. As long as Bohemia was under Austria they never dared observe this anniversary; but now that they are free, both the State and the Protestant Church made it a great occasion. One Sunday, June 19th, I attended an open air meeting of 10,000 people in the city hall square, where these men were beheaded; and the sword that beheaded them was there, too, nailed to the front of the Protestant pulpit then. On Monday morning the civil celebration occurred in the same square at which the mayor spoke. On Tuesday evening there was a great meeting of the Protestants in a fine hall near the Powder Tower. I think you attended a meeting there. All

told, the festival was a great success and must have told against the Catholics for their cruelty 300 years ago.

But even more remarkable has been the growth of the movement in Bohemia out of the Catholic Church. You saw it in its beginning. It has grown into a great mass movement. The Czecho-Slovak Church—the Church between the Catholic and Protestant—has grown according to their own figures to 850,000. It and the Protestants are friendly. The little Protestant Church called the Czecho-Slovak Brethren, numbering 175,000, has received 50,000 in the last six months and the movement is still growing.

On Sunday morning, June 19th, I went to the Bethlehem Church in Prague. Six months ago it had 1,000 adherents now 7,000. Its little church building was crowded, with another audience standing outside. The St. Clement Church, Prague, has received 2,000 in six months. I went to two other places near Prague, where four months ago not a Protestant, now about 500 in each. But last Sunday

was the most touching. I went to Pilsen near here. A year ago the two small Reformed churches there had together 1,000 adherents, now they have 7,000. And in Pilsen and its neighborhood there are 15,000. Just think of two ministers there trying to supply nearly twenty outposts, where this movement has broken out. They are terribly overworked. I have offered in the name of my Church to buy them a Ford automobile, so they can get to these places easily, for railroads here are very slow. If they had an automobile they could hold three services a Sunday, instead of two and also more services on week days. There is need of another automobile at Prague and its vicinity. Also there is need of literature (New Testaments, hymn books and tracts). Protestantism never had as open a door as in

Bohemia now. The people as a nation are drifting back to Huss. There has been no such great movement out of Rome since the Reformation. The next need will be to provide these new groups of Protestants with places of worship. In summer they are worshipping in the open air, but how about winter? For this from \$50,000 to \$100,000 will be needed. This movement is mainly of the poor; but their joy in being brought out of the superstitions of Rome to the light and the cross is very touching. I could say much more, but must close. Protestantism can get 500,000 new adherents if we help the Protestants there. I hope you are well and having a pleasant summer. I am here taking the cure and hope to come back in August better.

Carlsbad, Bohemia, July 15th.

THE AWAKENING OF HAMYUL, KOREA.

REV. W. B. HARRISON.

FOURTEEN years ago when the Jesus doctrine was first in popular favor, a meeting place was established at Hamyul, then a county seat.

Seven years later in the reorganization of the government, the county offices were moved away, but the population remained the same.

From the first most of the church attendants were of the coolie class. The few high class attendants dropped off till only one or two respectable families were left. The number of the Christians dwindled from fifty to fifteen.

The man who by spiritual development and force of circumstances came to be the leader was of the servant class and made no pretensions to anything else. Helpers, colporters and others canvassed the village till every one had heard the gospel and it was said that there were Scriptures in every house.

When the gentry went to Seoul they frequently attended one of the big churches and some of them even professed to be believers, but said they could not go to the Hamyul Church, where they were

expected to sit down with a lot of coolies and to take instruction from an unlearned servant. The low-born leader said to me one day that he believed he ought to move away and give the gentry a chance to attend church. I told him not to think of it; the gentry were probably making his low birth a pretext for not attending church; if they came in with that proud mind they would not stay or would give trouble.

The revival meetings held last fall were well attended, especially by women and girls from the high class families. In the spring the people, mostly the gentry, collected Yen 200 and secured pastor Kim Ik Doo to hold a week's meeting. Excepting a few ultra-conservative families, the gentry turned out in force, especially the women and girls.

When I visited the church two months later, there was a congregation of 120, of whom three were baptized and 22 were received as catechumens.

The low-born leader was still leading. Some of the gentry used high talk to him, some middle and some low, but that

seemed to make no difference to him. He was the same sweet-spirited Christian gentleman towards them all. To do the preaching they have secured a qualified helper and pay him Yen 50 per month and have a girls' school taught temporarily by a young man. The latter is going to a length I cannot endorse, neither can I stop it. Some girls come with their parents' consent, some slip off from home and have to take a whipping when they return. This is a revolt against the stupid dullness of the sealed women's quarters. Both parents and girls deserve our sympathy and co-operation.

A remarkable thing happened there recently. The church building fell over just as they were about to begin Sunday morning service and nobody was hurt.

It was a thatched-roof residence remodeled for their purpose.

Some one went out into the yard to ring the bell to announce the beginning of service. The bell got caught and would not ring. A man had to climb the tower to disengage it. This happened twice. By

that time most of the congregation had come out to see what was the matter. Then the helper noticed that the building was leaning very much. He called to a few old people who were sitting in the church, "Don't be excited, but come right out." They all came out just in time to see the building go over.

The news that the church had fallen flew like wild fire. The non-Christians from every house came running, calling for the relatives. There was much excitement and confusion. Some of the Christians were positive that no one had been caught under the building, but the crowd was not satisfied till it had removed all the debris and had seen for itself.

Their thanksgiving that no one had been hurt was so great that little regret was expressed at the loss of the building. Already preparations for rebuilding are being made. The loss promises to be gain.

When you pray for Korea, pray that this harvest season may be improved to the utmost.

WHAT DOES THE REVIVAL AMOUNT TO?

REV. J. C. CRANE.

THE existence of a pronounced and decided awakening of interest in Christianity, or at least of a general movement toward the churches, an eagerness to hear its message seems to be granted by every missionary whose utterances have reached us by print or word of mouth. Last summer reports of great meetings in Pyeng Yang, with something like one thousand "decisions" sounded like a dream or fairy tale to those of us in the extreme south of the peninsula. But this fall, as we went from church to church and saw gathered with the slightest effort crowds numbering from one-third larger to four or five times the usual congregation, as we saw the personnel and noted faces of the best classes, the wealthy, the old Chinese scholar or

the modern school teacher, substantial citizens or progressive young men and school boys we began to realize that there was "something doing."

In Pulkyo, a large and important center, where we have never been able to get a foothold, a nearby church rented a large tile-roofed building and packed it to the overflowing three or four nights. In fact, almost half the crowd could not get in, and the leading citizens of the community were there long before time to begin. On the third night, when decisions were called for by passing slips of paper 30 men, 30 school boys and 30 women, a total of ninety, gave in their names as wanting to "believe," and, moreover, for two months since that time a congregation of from 30 to 60 have met every Sunday, in spite

of some intimidation, and 30 bought song books and New Testaments.

In another village an uneducated, but zealous brother moved in and began gathering congregations three months ago, and to-day they have a congregation of from 60 to 80 in a building for which they have actually paid Yen 90 with Yen 30 more borrowed on the best land mortgages and seals of a dozen substantial citizens of the village. The believers here are chiefly "Yangbans" and as yet not entirely cut loose from ancestor worship.

A third village was visited by a native preaching band and the wealthiest and most prominent citizen, with four or five others decided to believe and have been attending a nearby church ever since. Several other villages report similar results and churches that had almost been abandoned as dead are reported as "chanyo manso"—flourishing! Christians that have been expelled from the roll are returning and preaching with an amazing zeal. In one field a Young Men's Association is planning to build an expensive building and that had the hillside white with people to greet the missionary on his recent visit. Many came into the station Bible class, which was at least 75 per cent. larger than any previous class here! With a baptized membership of only 1,114, the book room reports 500 Sunday-school quarterlies distributed—several times the number of any previous year!

What does it all mean? Politics? Yes and no.

To analyze the meaning of a movement en masse, or to understand the psychology of a crowd, one has to understand the psychology of the individual, to know his motives and his thoughts. No man or woman ever acts involuntarily except as a resultant impelling motive has accumulated from a mixture of several motives, and these, in turn, are made of several judgments combined with the appetites, desires, concupiscence, according to a man's disposition. A man wants something—that want determines with what degree of importance he views every relevant object, or force which might be a

means of obtaining, and these judgments, accumulated, force actions. The heart teaches the head and the opinion is an echo of the disposition. Therefore, if a man's disposition is opposed to subjecting itself to authority he judges that authority to be a violation of his rights, and following the crowd of like thinkers soon becomes a Red Bolshevik! On the other hand, if his heart yearns for the reassurance that comes from a certain source, that yearning will lead his judgment to an approval of the authority and cause him to place himself under it.

To say that the Koreans are coming to us from *purely* political motives is to assume that his first interest is in the abstract state, on the one hand, and to assume that he has learned nothing of the nature of the Church in its thirty years or so in his midst, on the other. In 1907 the prevailing motive, or cause of the movement toward the Church (aside from the Spirit's direct work) was evidently a hope to find a way out of Japanese sovereignty—to enlist its organization and the prestige and influence of its foreign relations on behalf of national existence. But the very falling away thereafter showed they had realized to some extent its failure for that purpose, and the first lesson in "my kingdom is not of this world" was pretty thoroughly learned by the average Korean. Then, with his stolid and philosophical nature, and his natural adversity, active resistance, he accepted the situation and determined to make the best of it. Many of them saw the material benefit resulting from the new rule, and at the same time no active general movement toward the Church continued.

With the awakening of national consciousness last year, and the interest in world social and political movements has come a deep and fundamental conviction that his own condition is that of a backward people, and any undesirable or unjust conditions are largely his own fault—due to his own lack of character. The very failure of the "Independent Movement" has deepened this conviction, as has every failure in the effort to utilize

new business privileges in organized co-operations, etc. A fundamental lack in character—of the ability to act concertedly to a successful issue of any enterprise on a large scale—the prevailing ignorance of sanitation, of business methods, of manufacturing; in fact, of the world in general has emphasized to the average Korean his own weaknesses and those of his people. The very traits of character that have won for him world-wide sympathy and a new admiration on the part of his missionary teachers, have been found, in his own experience “weighed and wanting.” With this realization has come an overwhelming yearning, a “hunger and thirst,” which might justly be said to be “after righteousness.” Recent experience has shown that those of their fellow-countrymen who are Christians have borne the brunt of the day more worthily, and more wisely than any others. That only those who can subject their wills to law-abiding methods have any hope of rectifying evils, either socially, politically or individually. At least the Christians have a standard of right, or justice that is not altogether swayed by prejudice, and therefore their judgment is more trustworthy as to the realities of life and of the immediate situation.

Now to say that missionaries are taking advantage of the situation and encouraging rebellious actions, or thoughts is simply to prove a lack of that fundamental faith in abstract truth, or of Christianity's program for a real “kingdom of heaven” “not of this world.” The man who has no future program cannot believe others are acting for any but immediate and ulterior motives, and especially when religion and patriotism are closely linked in thought, the mind cannot grasp the vital value of a religion that separates itself from the immediate political situation. It is the same charge made against Christ himself, the charge which formed the technical cause of his death sentence—and the same for Peter and Paul who followed him. It matters not whether the critic is an American tourist or a British or a Japanese—his

viewpoint depends on his heart's sympathies, and if they are rebellious against Christ Jesus and his program for subjection of all things unto himself—for heart obedience that controls life conformity to righteousness, then any set of facts will be twisted or interpreted to prove the insincerity of the representatives or of the success of his Church at any given time. “We found this fellow perverting the nation, forbidding to give tribute to Caesar, saying that he himself is Christ a King.” “He stirreth up the people.” “As one that perverteth the people.” “This is the man that teacheth against the law.” “We have found this man a pestilent fellow, and a mover of seditions among all the Jews throughout the world and a ringleader of the sect of Nazarenes.” “These that have turned the world upside down have come hither”—might be quotations from the secular press of to-day!

The Jewish nation was in practically the same political status at the time of Christ's coming, and his popularity was partly due to the hope that his ability and power would prove the solution of the national dilemma, and he prove the Messiah of an independent Jewish nation. His refusal to yield to the temporal and apparently immediate solution and his insistence on heart repentance and rectifying through faith in him alone, and reconciliation through him with the Supreme Authority first—this caused his final rejection and will cause ours as well in proportion as we remain faithful to his program, except that in our situation, the Holy Spirit has prepared hearts which will yield to the preached word and to the demonstration of regenerated character—it has also humbled hearts instead of the haughty Jew—who has his counterpart in the haughty Confucian scholar or rich man of Korea.

But Jesus offered a program that was at once personal and political and social, and his solution is the only solution of the Eastern problem, with its key or center in this little peninsula. To him who has faith to be saved is the hope for the future as a member of his world-wide

kingdom, or rather of the kingdom of heaven, which shall be built on a "new heaven and a new earth." Some vague hungering and thirst after hope therefore recounts for the coming—shall we turn them away empty?

To say that the missionaries are fomenting rebellion, is again to fail to realize the missionary's common sense and knowledge of world conditions. That he sympathizes with the Korean and wishes him every happiness cannot be denied. That some are guilty of indiscreet statements may as well be admitted. But that the majority see any hope for an independent Korea, or really believe the Korean is ready for self-government now or would be better off materially is to state what I have not heard stated, unless it be in an isolated instance. In al-

most every gathering of missionaries where the writer has been present, the question has been asked and answered unanimously in the negative and the consensus of opinion is that "we seek a city that hath foundations, whose builder and maker is God," that we are "in the world, but not of the world," pilgrims in a weary and sin-cursed land, bringing the only balm for Gilead, the only heart physician for sin sick souls. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint." (Isa. 1:4-9 and 16-18.) "Come now let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow, though they be red like crimson they shall be as wool."

Soonchun, Korea.

PERSONALIA.

A note from Mrs. M. P. McCormick, of our Mid-China Mission, written on board the *Empress of Asia*, on August 5th announces that she expected to land at Vancouver on August 8th, and hoped to reach Morganton, N. C., by August 15th. This will be her permanent address while at home. We extend to her a cordial welcome to the homeland and trust that she will find the rest and recuperation that she will need after her seven years of arduous service in China in that delightful town. After a period of rest, Mrs. McCormick will be glad to answer requests for itinerating work, and any of our ladies societies who may wish to avail themselves of her help in that way should correspond with Dr. H. F. Williams, who has entire charge of all the itineration of our missionaries at home on furlough.

It seems as if our Korean Mission will soon be able to supply some of its vacancies in important posts from the natives whom it has trained on the field, which will be a great comfort to us in view of our inability to find men to fill all these vacan-

cies here at home. Rev. W. M. Clark, of Chungju, who has been giving part of his time to the work of teaching in the Theological Seminary at Pyengyang, writes as follows: "To-day I have been grading examination papers on courses given this spring in the Theological Seminary. I gave Mr. Nem Kung Houk 100 in O. T. Introduction. He lives at Kwangju, and wishes to go to America for two years of study in some seminary. We hope he may be able to do so. He would be another man like Dr. Oh. He is not an experiment, but a mature man with great ability, a good knowledge of English, and was the best man in the Greek class at the seminary. The faculty advised him to specialize in O. T. Introduction, Greek and Hebrew, with the idea of teaching in the seminary when his preparation is completed."

Dr. J. M. Rogers, of Soonchun, writes as follows concerning the medical work at that station during the past year:

"We all here at Soonchun have had a most encouraging year, the hospital has given us the busiest year since we have

been out, the schools are running over-crowded, and the evangelists report big things from the country.

Last week we discharged a young woman from the hospital, cured. She had been in here for three months, and had learned to read her Bible and hymn book, and became apparently an earnest believer. She is from an island off the coast, about a hundred miles from here, where she says there are five hundred houses, with not a Christian on the island. No one had ever been there to preach to them, and only one or two on the island had ever even heard of Christianity. This shows that there is still plenty of pioneer work to be done out here. Does it not?"

A letter from Rev. Plumer Smith, at which he is expressing very great satisfaction at the coming of helpers to Mutoto, contains the following item of special interest, which we are glad to reproduce in our Personal Column. Mr. Smith writes: "We have 3 cows now, but only one of them is fresh, and she is fresh O. K. It took Mr. Miller, myself

and four native men two days to rope her and milk her. Since then only about half that force can work her. But today she wounded the only native who was not afraid of her, so the prospect does not look bright. The Smith's though, prefer goats. We are now getting five pints a day. Come to see us and we will give you a drink."

A letter from Mrs. Kate B. Cowan, dated July 6th, reports her safe arrival at Lavras on that date. She writes, "I hope to go on to Piumhy very soon. I am waiting to hear from there and arrange for the horseback trip (the writer has had some experience of those Brazilian horseback trips: they are no joke). I feel so contented to be back in Brazil and find that I feel more at home here than in my native land." Mrs. Cowan is all alone at Piumhy, and in her quiet way she has been doing a noble work there. She asks to be remembered to all her friends, and to be remembered by them in their prayers for God's blessing on her work and for the outpouring of the Holy Spirit on all Brazil.

LETTER FROM REV. R. D. BEDINGER.

REV. PLUMER SMITH sends us the copy of a letter of Rev. R. D. Bedinger, addressed to his fellow-workers in the Afriean Mission after his experience with the thunderstorm that wrecked his home and came so near destroying his life. We print this letter in THE SURVEY, in order that it may reach his "fellow-workers" in this country as well as those in Africa:

LUSAMBO, April 18, 1921.

My dear Fellow-Workers

It has been just one month since God spoke to us through a storm and lightning. From all sides friends have hastened to express sympathy, congratulations, and words of encouragement. If I attempted to answer each personally, as I would prefer to do, it would take me two or three days. You can well imagine that I cannot afford to

take that much time, since I am still the only one in charge here. Therefore, I am taking the liberty of addressing you jointly, and will send a copy to each station.

First of all, I thank you for your gracious messages, which are very precious to me. They have brought fresh strength, new courage, and added power. The many proffers of assistance touched me so deeply. Mr. Nixon, who has been all alone at Inkongo for some months, when he heard through natives of the trouble, wrote offering to come up and help rebuild our house. He thought it had been destroyed. Dr. Mumpower, thinking that perhaps I might be suffering some lesser or greater physical reactions, offered to run down and spend as long as we might desire. The Mutoto brethren offered to send one of their force to stay with us as long as might be necessary. A Bulape brother, having heard that our house was destroyed, hastened to offer any of his personal effects we might require. Such tokens of real friendship, and

genuine Christian brotherhood, have served to humble us, while filling us with deepest gratitude. I can truly say that I am grateful to God for the experience, in that it has been the occasion of revealing to me the love of my brethren in Christ.

In the second place, I thank God for the devotion and loyalty of the natives. Except for their prompt action in extinguishing the flames, the house would have been a total loss, which in addition to the expense would have entailed real hardship, in view of the coming reinforcements. The nearby Bakuba, who really take little stock in us came and mounted the roof, fighting side by side with our people. Again, I say, I am grateful to God for the experience in that it revealed a depth of love on the part of the natives of which I was not fully cognizant.

In the last place, I thank God for His messages to us out of the storm. He brought

to us as we had never before so full appreciated that our lives are in His keeping; that we never know what a day will bring forth; that His love is wonderful, His mercy great; that He has a definite work for each of us to do and that we are immortal in the flesh until that work has been accomplished. The first thought that came to me as I awakened to consciousness was this, God still has a little work for me to do here. As a native expressed it, "God knew that we had no other Mulumbuludi, so He brought Mboto back to life." I know that God is not dependent on any man, much less on me, but in view of our scarcity of laborers, I am grateful that He has given me a while longer to serve Him here. Pray that I may not abuse His confidence, but may give myself to Him and to this people with greater devotion.

Cordially,

R. D. BEDINGER.

THE YOUNG MINISTER'S MINISTRY—WHERE?

REV. J. KELLY UNGER.

YOUNG minister, you have entered a profession where your will does not determine your actions. You are absolutely a slave of God. You are not your own, you are God's: "Not my will but thine be done," encloses you. You must not get out of it. All you need to know is God's will only. "Lord, what wilt Thou have me to do?" "I'll go where you want me to go." If graded according to that standard, what would your marking be? It ought to be 100 per cent. What is it? God not only calls men to *the* ministry, He calls them to *a* ministry. Where has He called you? Is there anything on earth that caused you to accept the place where you now minister, or were you put there by the councils of heaven? God has willed that the world should hear His gospel and He is using frail humanity in accomplishing the task. Where does He want to use you? Are you sincere about this serious business? You just can't be anything else and be God's full servant. Accept it wholly. In the degree to which you measure up to this standard will your ministry bear fruit. My plea now is for young

men for the foreign field service. With God's help I want to help you to decide between the needs and your place in the vineyard.

After a man enters the ministry he finds these two general calls to service, *i. e.*, the home and foreign field. I am assuming what you must admit, *i. e.*, that all souls are equally precious in the sight of God. There are two kinds of calls you are to consider in choosing your field of labor. They are the general call and the special call.

(1) The general call. This call is determined by conditions. Let us consider America and Korea, for I know them best. In most parts of America every town has three or four churches and oftentimes as many preachers. If you should take one of these your field of labor would be a comparatively small one. Time and again I have heard good men say their town is preached to death. I do not agree with them, but it serves our purpose to show the actual conditions in most of America. Excepting a few spots, most of the people in America can go to church. There are 161 denominations laboring in

America now, often overlapping, and causing bad feeling. Has God picked such a place for you? If you decide to stay in America did you and God make the decision?

Here in Korea you and I can get in a car to-morrow morning and by the time we return in the evening we can visit and get in sight of not hundreds but thousands of villages which are without any Christian organization and in most cases the majority know not God. Idols are everywhere, people live in superstition, and heathen temples greet our eyes all day. Millions here are without Christ. This is just Korea. Think of Africa, China, Japan, India and numbers of other countries, all in the same condition. Listen, there are 100,000,000 now living in the world who are going to die without hearing the gospel. No chance to reach them. The condition is awful, isn't it? I am giving you limited facts about the general call. We must admit that if we are going to permit the facts (under the general call) to determine our course of action we would not only come ourselves, but it would be nothing but right for all our young ministers for many years to come to go to the foreign field. If you had to answer yes or no in strict accordance to the general call you would have to respond with a yes. To stop here would, however, be unfair. This is what the human eye can see in the search for a solution. But there is another call.

(2) The special call. God must speak to every soul and God grant that we may, as ministers of the gospel, listen carefully to His divine words. After a minister considers the general call he must take time to hear from God; he must wait on God and say, "Speak, Lord, for Thy servant heareth". Every minister certainly needs to have special direction from God as to where he will shepherd the flock. Let us not slip one inch from that. Let God pick you up and put you down. Be a babe in His arms.

These are the two calls. What is our conclusion after considering them? One certain fact is that He wants the whole earth to know Him. He wants to bring all men unto Himself and He intends to use human instruments in the task. Therefore He wants to use you somewhere.

Conclusions:—

1. The general call alone would automatically put me in the foreign field.

2. God is not ignorant of the general call and if our reason be anywhere near certain it must decide that God's reason would be calling most of our young men to the foreign field for many years to come.

3. It is profoundly true that you have to show not why you should go to the foreign field, but why you should stay at home.

My question and your question is, Where will I go and serve the Saviour? I am not unmindful of the fact that you are arguing that I have not considered all the general conditions, that I have only mentioned the number of people to be reached and not the conditions of those people, but I believe you will find it true that the other conditions will pan out just as the ones given above. I am not unmindful of the fact that there must be a force at home to sustain the soldiers on the firing line, but should it be so much greater? In a war is the army at home hundreds of times as large as the one on the field? If America were fighting the whole world, would you want nearly all our soldiers at home thousands of miles from the enemy? The big army would be on the firing line and the army at home would be training to come.

The foreign field needs not small groups of men, but armies to ever reach the millions of lost souls. What will you do with the enemy? I conclude, ask God to make you take His decision, give a life to Him uninfluenced by any but of self, any guiding hand but the hand of God.

Kwangju, Korea.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

August—	1921	1920
Churches.....	\$ 33,380 50	\$ 32,678 62
Sunday Schools.....	656 00	899 15
Sunday Schools—Mexico.....		1,972 65
Sunday Schools—Educational.....	1,997 24	
Sunday Schools—Miscellaneous.....		170 00
Societies.....	3,788 09	4,759 60
Societies—C. E. M.....	48 00	53 72
Societies—Miscellaneous.....		20 00
Miscellaneous Donations.....	2,961 69	2,039 83
	<hr/>	<hr/>
	\$ 42,831 52	\$ 42,593 57
Legacies.....	18 55	
	<hr/>	<hr/>
	\$ 42,850 07	\$ 42,593 57
Five months, April 1st to August 31st, inclusive—		
Churches.....	\$237,012 09	\$229,634 70
Sunday Schools.....	4,109 98	5,643 59
Sunday Schools—Educational.....	11,566 14	
Sunday Schools—Mexico.....		14,837 79
Sunday Schools—Miscellaneous.....	232 64	803 81
Societies.....	46,809 52	41,371 20
Societies—C. E. M.....	479 87	1,107 38
Societies—Miscellaneous.....		40 00
Miscellaneous Donations.....	16,284 69	10,645 40
Miscellaneous Donations—Sundries.....		29 31
	<hr/>	<hr/>
	\$316,494 93	\$304,113 18
Legacies.....	2,543 49	2,244 31
	<hr/>	<hr/>
	\$319,038 42	\$306,357 49
Receipts for objects not in regular appropriation.....	23,565 84	
	<hr/>	<hr/>
	\$342,604 26	
Initial appropriation for year ending March 31, 1922.....		\$1,254,864 13
Appropriation for objects not in regular budget.....		23,565 84
		<hr/>
Total regular and special appropriations.....		\$1,278,429 97
Deficit March 31, 1921.....		242,626 58
		<hr/>
		\$1,521,056 55

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., August 31, 1921.

MISSIONARY SAILINGS AND ARRIVALS.

From China: Miss Nettie J. McMullen, Winona, Miss.; Dr. and Mrs. J. Mercer Blain, Harrisburg, N. C.; Mrs. M. P. McCormick, Morganton, N. C.

From Korea: Miss Julia Dysart, Dr. and Mrs. M. O. Robertson, Dr. R. T. Shields.

Mrs. Shields came a little in advance of Dr. Shields. They may be addressed for the present at Winchester, Va. Other missionaries whose permanent furlough address is not given may be addressed in care of the Executive Committee of Foreign Missions.

To Africa: Rev. and Mrs. A. L. Edmiston from New York on *S. S. Finland*, August 27th.

To China: August 11th on *S. S. Empress of Japan*, from Vancouver—Miss Katharyne L. Thompson, of Washington, D. C. August 18th on *S. S. Empress of Asia*, from Vancouver—Dr. and Mrs. A. A. McFadyen, Rev. and Mrs. J. Y. McGinnis, Mr. and Mrs. S. C. Farrior.

To Japan: August 11th on *Empress of Japan* from Vancouver—Miss Emma E. Gardner, of Marietta, Ga.; Miss Susan McD. Currell, of Columbia, S. C.; Rev. and Mrs. Paul S. Van Dyke, recently of Bay Minette, Ala.; Miss Florence Patton. Rev. and Mrs. S. M. Erickson. August 18th, on *Empress of Asia*, from Van-

cover—Rev. and Mrs. L. C. McC. Smythe.

To Korea: August 18th on *Empress of Asia*, from Vancouver—Miss Annie L. Gray, of Asheville, N. C.; Miss Mary R. Bain, of Fayetteville, N. C.; Miss Florence Pauline Hughes, of Greensboro, N. C.; Rev. and Mrs. Thos. D. Murphy, of Cordell, Okla.; Miss Mary N. Pope, of Columbus, Miss.; Miss Margaret G. Martin, of Bristol, Tenn.; Miss Miriam de Haas, of Lynchburg, Va. August 18th on *Empress of Asia*, from Vancouver—Mr. Wm. A. Linton.



Miss Katherine L. Thompson.



Mrs. Paul S. Van Dyke.



Rev. Paul S. Van Dyke.



Miss Susan McD. Currell.



Miss Florence Hughes.



Miss Mary N. Pope, Columbus, Miss.



Rev. Thos. D. Murphy, of Cordell, Okla.



Mrs. T. D. Murphy, of Cordell, Okla.

FROM THE FIRING LINE.

EGBERT W. SMITH.

THE appended letters just received from China and Korea scarcely need explanation. The young man needed by Mr. Davis at the Kashing High School need not know Chinese, but should be able to teach English and should have some knowledge of athletics. Of course, he must be an earnest and consistent Christian.

The kind of man needed by Rev. Robert Knox, principal of our South Chulla Academy for Boys at Kwangju, Korea, is described in the paragraph quoted below from Mr. Knox's letter. Of course this man, too, must be an earnest and consistent Christian:

My dear Dr. Smith:

Just one more word to tell you how imperative is the need for a short term man to take the place of Mr. Shires, who is now on his way to America. Even if we were running in normal times we should need another man in Shires' place, with our athletic department, many English classes, large number of Bible classes, and all kinds of service work. Here with 260 boys, with 114 new converts in January, with many new boys coming in September, with our splendid relations with the government schools and the two Bible classes in those schools as a result of these relations, with the whole of Kashing city opening up as never before, we need a man to take Shires' place. But when you think for a moment

that Dr. Hudson and Dr. Crawford, with families, are gone; Miss Hawkins is sick; Mr. McGinnis delayed till October, etc., and at present with me the only senior man to assist with the tremendous load of Kashing Station and Presbytery, you will see that I can do little teaching in the school in the fall. Hence a man to take Shires' place is vital.

Do not break down your horses, because they are willing to work. Put it up to some fine red-blooded young fellow to come out here and see some real adventure worthy of his God-given talents. Out here we need real young men such as the Church has. I know you will send them. I am praying that God will keep you all awake some of the time every night till somebody comes to fill up the trenches at Kashing! We are holding the last trench now. Pray for us, we are for you.

Yours on the firing line,

LOWRY DAVIS.

Dear Dr. Smith:

I hope you can secure me an industrial man for my school. A man who can install and run a machine shop is the kind of man I am looking for. The mission at its meeting in Chunju last month approved of making an urgent call for this man.

With best wishes for a pleasant summer from all of us, I am

Sincerely yours,

ROBERT KNOX.

Inquiries regarding these needs may be sent to me, Box 330, Nashville, Tennessee.

BARON SAITO'S LIBERAL POLICY.

REOPENING OF A MISSION SCHOOL.

A CORRESPONDENT, writing from Soonchun, says:

On the 15th instant, Soonchun Maisan Private Boys' and Girls' Schools opened with an enrollment of 170 and 175, respectively. The opening exercises, held in the Boys' School auditorium, were attended by most of the local officials, including the magistrate, vice-magistrate, chief-of-police, principal of government schools and hundreds of interested parents. Congratulations were received from each of the above and the Imperial Re-

script on Education was read with due ceremony, the national anthem sung, in addition to religious services. These schools were closed in 1915 when the educational regulations separated religious and educational teaching. Under Baron Saito's generous regime and the new regulations, they have been granted permits, including the teaching of the Bible. So far as we know these are the first mission schools to be opened under these new regulations and are a wide advertisement of Baron Saito's liberal policy.



Miss Anne L. Gray (nurse), of Asheville,
N. C.



Miss Mary R. Bain (nurse), of First Pres-
byterian Church, Tampa, Fla.



Miss Margaret G. Martin, of Glade Springs,
Va.



Miss Miriam de Haas, of Lynchburg, Va.

A CORRECTION.

In the August number of THE SURVEY, on page 599, the statement was made that Dr. F. R. Crawford, of the Mid-China Mission, had been obliged to come home two years ahead of time as a result of overwork. We do not know how this mistake could have been made, since Dr. Crawford had served out his full term of seven years, unless it was because he

had expected to continue a year overtime before coming home, for the reason that there would have been no one to take his place. A man from the outside, however, was secured, which made it possible for Dr. Crawford to come home at the proper time without leaving his work uncared for.

HIDDEN TREASURE.

1. Attention! 50,000 members added in six months. Where and to what?

2. Schools overflowing! Where and why?

3. 100 per cent. grade in Old Testament Introduction. Who made it?

4. The "voice of God moving in the tops of the mulberry trees." Where?

5. The "Jesus lady" welcomed as a visitor. Where?

6. "To teach an old person is to write on water, to teach a child is to carve on rock." Apply the proverb.

7. A bell caught, a building fell, but the people were unhurt. Where?

8. Some calls for help in the Korean work. What are they?

9. A definite answer to prayer. What and in which field?

SENIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—KOREA.

Hymn—A Mighty Fortress is Our God.

Lord's Prayer in concert.

Minutes.

Roll Call.

Devotional—"Prisoners"—Acts 17:19-40.

Prayer.

Solo—Selected.

Quiz—Hidden Treasure.

Topical—Monthly Topic.

The Awakening of Kami, Korea.

Co-operation in Missions.

Hymn—My Soul, Be On Thy Guard.

Chain of Prayer, closing with the Mizpah

Benediction.

SUGGESTIONS.

Answer roll call with an interesting item on Korea.

Make plans to *co-operate* in missions.

Review briefly the history of our Korean work, stress the opportunity to-day.

From the "Page of Prayer," in the current issue of THE SURVEY select petitions for special prayer, using these in this closing chain of prayer.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

THE NEW STANDARD OF EXCELLENCE.

THE Stewardship Committee has assigned to the Woman's Auxiliary a very definite part of the educational work of their great program. While not many new activities are requested from us, there are some changes necessary in our former schedules.

Every woman in the Church is eager to see the magnificent program of our Church achieve abundant success. We are determined to do our part fully.

In order to know very definitely what is expected of the local Auxiliary, the following Standard of Excellence has been submitted to the Supervisory Committee and is sent to the Auxiliaries with their full approval, as well as the cordial endorsement of the Stewardship Committee.

The goal of 100 per cent., which this standard sets will not be easy of achievement. It will require persistent and prayerful effort on the part of every official in the Auxiliary, and the heartiest co-operation from the local members.

It is a great challenge to the spiritual life of our organization, and will thoroughly test our moral fibre.

We are sure, however, that every Auxiliary on our rolls will set vigorously to work to shape the life of their Auxiliary according to this standard.

We hope the Auxiliaries will begin

work on the Standard at once, for it will take time to install it fully, because there are other standards now being worked upon by the Auxiliaries. The Auxiliary office will not report upon any standard at the close of the present year, allowing the Auxiliaries eighteen months in which to adopt themselves to this new standard. In the Annual Report issued 1923, will be contained a full list of the achievements of the Auxiliary along the lines of this standard.

Wall charts containing this standard have been printed, and should be on the wall of every local Auxiliary meeting place, in order that you may, by the use of the colored circles furnished with it, be able to grade your Auxiliary accurately. The charts, with accompanying seals, will be sent postpaid for 25 cents. Let every Auxiliary order one of these at once.

A careful and prayerful study of this standard will lead all to the conclusion that it is not only a timely mark to set before our organization, but also that it will mean a quickening and deepening of the spiritual life of the women of our Church to a degree that cannot be estimated.

Let every officer consider what is her responsibility in this standard, and let us set to work to speedily reach the goal set before us.

MRS. W. C. WINSBOROUGH.

STANDARD OF EXCELLENCE.

*Woman's Auxiliary, Presbyterian
Church, U. S. A.*

100%.....	Gold Circle
80%.....	Silver Circle
60%.....	Blue Circle
50%.....	Small Red Circle

- | | | |
|---|------------|---|
| 1. At least one Prayer Band..... | 5% | 25 cents by Woman's Auxiliary, Pres-
byterian Church, U. S., 256-259 Field
Building, St. Louis, Mo. |
| 2. At least one Bible Study Class | 10% | |
| 3. One Home and one Foreign Mis-
sion Study Class | 10% | |
| 4. 70% of membership in attend-
ance at Auxiliary meeting or
increase of 10% in member-
ship | 10% | |
| 5. At least one Tither's League pro-
moting tithing | 10% | |
| 6. The Survey and a Church paper in
the homes of 60% of Auxiliary
membership | 15% | |
| 7. A Family Altar in the homes of
60% of the Auxiliary member-
ship | 20% | |
| 8. Study and contribute to all causes
of the Church | 5% | |
| 9. Promoting the Young People's or-
ganized work | 5% | |
| 10. At least one volunteer for Chris-
tian Life Service in the con-
gregation | 10% | |
| | <hr/> 100% | |
| Chart and circle seals furnished for | | |

NOTES.

Any Auxiliary or Society reaching all ten points receives 100 per cent. and is a "Gold Circle" Society. Eighty per cent. makes a "Silver Circle" Society, while 60 per cent. is a "Blue Circle" Auxiliary or Society.

No. 4. If the Auxiliary is organized on Circle Plan there must be an average attendance on the monthly Auxiliary meeting of 70 per cent. If not organized on Circle Plan, then Society must gain 10 per cent. in membership.

No. 5. A Tithers' League exists where there are two or more tithers in Auxiliary.

No. 7. We will send free a booklet of prayers for use of mothers leading family prayer.

No. 9. To gain this point, the Auxiliary through its Secretary of Y. P. or otherwise must be helping the Y. P. organization of the Church.

No. 10. Not necessarily a new volunteer each year.

Cards containing Standard are furnished free by the Woman's Auxiliary, Presbyterian Church, U. S., 257-259 Field Building, St. Louis.

AN INTERESTING LETTER.

(Since the Home Circle includes all non-resident women members of the Church, it has become quite a problem to keep in touch with these far away members. The following letter, sent by a resourceful Auxiliary president to all absentee members, is a model of excellence.—H. P. W.)

HARRISONBURG, VA., June 2, 1921.

Dear Out-of-Town Members:

As it is not your privilege to be here and work with us, we want to tell you a few of the things we did.

The Woman's Auxiliary is starting on its second year of work with real earnestness and new zeal. The Auxiliary last year was a wonderful success, socially,

spiritually and financially. Women became acquainted with other women whom they hardly knew were in the church before. The Auxiliary reached women that we could not reach in former years, and many became interested and worked well who had never done anything—everything moving smoothly and efficiently.

The finances were more than doubled, and we went nearly \$1,000 beyond our budget. Nearly all was made by Free-Will Offering. In former years the women of three societies did not make quite \$1,000. This year we made \$2,400. We paid to all benevolent causes of the Church and did quite a bit of local work. We entertained the Presbyterial in April and everything went off nicely, giving lunch each day for over 200.

We had six foreign missionaries with us during the year and two home missionaries, which added much to our programs.

Our new year was started off with great

encouragement. We have three more circles, a total of fifteen now, with a total membership in Auxiliary of 427. Our budget for year 1921-22 is \$2,000 and we hope to go beyond it, as all the needs are so great at home and abroad.

The men of the church have built and equipped a nice large kitchen, and the women will give a monthly dinner for the men and an occasional one for business girls, and have a social at inspirational meeting every three months, which we could not have last year.

Our outstanding work in Auxiliary is the work with young people and keeping in touch with Shut-in Circle and Non-Residents and looking up newcomers in our town.

We have many things to be thankful for, and we ask your prayers and hearty support in our work.

Cordially,

(Signed by President's name).

SOCIAL LIFE AT MONTREAT.

SO GREAT and so distinct is the emphasis which is placed constantly upon the religious life of Montreat and the religious atmosphere of the conferences which are held there from year to year that little is known, except to comparatively few people of the social features which mark each season, at intervals, and which add much to the attractiveness of the Summer Assembly Ground of the Southern Presbyterian Church. And it is probable that during the season just closing the social features in connection with the conferences were more numerous and more enjoyable than has been true of any previous season. Most of these gatherings are held at the Winsborough Building, the women's own building, and which already has come to be recognized by all who assemble here from summer to summer as

the most attractive and most artistic of the many attractions at Montreat.

It was here that the young people during the conferences held especially in their interest assembled for delightful social gatherings, receptions, "weiner roasts," "marshmallow feasts" and other forms of social enjoyment. Here also was held the reception of the Woman's Summer School of Missions, distinctly delightful in every detail, as was true of the receptions in honor of the foreign missionaries and the home missionaries during the conferences in the interest of those causes. During the closing days of the season another reception was held, the guests of honor being the program speakers and the leaders of the music during the last month of the season. Upon two occasions, while the conferences were in session, the use of the Winsborough

Building was tendered to the colored people of Montreat, and those who were here for the summer, and many were the expressions of appreciation from those who gathered there for the opportunity thus given them to spend these evenings together in a social way.

On account of the large number present and on account of the fact also that the architecture of the Winsborough Building does not include a dining room at present, the missionary luncheon during the Woman's Summer School of Missions had its setting in the dining room of the Alba Hotel.

Other places of social gathering at Montreat which are as yet comparatively new are the buildings designated "Men's Club," "Boys' Club" and "Girls' Club." All of these serve as the center for many pleasant social hours, but with the young people nothing takes the place of and nothing surpasses the pleasures afforded by the lake, in the form of bathing, boating and swimming. The Boys' Club and the Girls' Club each owns a pretty row boat and in these many pleasant hours are spent upon the lake during the summer.

THE NEW AUDITORIUM.

It will be good news to many who were not able to include a visit to Montreat in their summer plans this year to know that

the new auditorium is rapidly nearing completion, so far as the building itself is concerned. It is confidently expected by those in charge that this much-needed building will be finished early in the autumn. It has been announced time and again to Montreat audiences this summer, however, that the new auditorium can be of very little service to the hundreds of visitors who are here each season unless it is provided with seats; hence it is that a quiet campaign has been set in motion for the purpose of securing seats at a cost of \$3.80 each. This need of the new auditorium has been presented to several of the conferences this summer and the money secured to date will purchase about 1,000 seats, but the auditorium has a seating capacity of 5,000 and so the friends of Montreat who have been here this summer have been urged to present this matter to other friends when they return to their homes, and pastors have been requested to present the same to their congregations in order that when the season of next summer opens every one who comes to Montreat to attend the conferences may be able to occupy a seat in this much-needed building. Special appeal has been made to the members of the Woman's Auxiliary to have as large a part as possible in this item of furnishing for the new auditorium.

MISS MINNIE BAYS.

Advance Announcement!

ATTENTION, PRESIDENTS AND SECRETARIES
OF LITERATURE

CHURCH PAPER WEEK, NOVEMBER 6-13

PREPARE FOR THE CANVASS

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis, unless otherwise specified.

FOR SECRETARIES OF LITERATURE.

VILLAGES.

Through the hand to the head and the heart of the children, by means of fascinating villages to be cut out, painted, and set up. A Japanese village containing eight sheets of native trees, houses and other things, with directions for coloring. And an African village giving real thrills with its elephants and lions, and the monkey, too, all to be grouped around the native hut set in palm trees. Each village 65 cents. Let's give these to the children, that they may never be ignorant of these places in which our missionaries live. Send to Miss Campbell, 306 West Grace Street Richmond, Va.

ANOTHER BIG VILLAGE.

Mrs. Crane, of Korea, has painted a truly marvelous Korean village, giving every phase of village life, in a most artistic and beautiful colored picture. This measures about 3x12 feet, and having the occupations named and numbered in one corner of the scroll, it furnishes a truly live mission study lesson on Korea for big or little, or middle-sized learners.

This is to be rented for \$2 a visit and the funds returned to mission work in Korea. Write to Miss Campbell.

JUNIOR HOME MISSION INVITATIONS.

Armenian, Syrian, Czech and Slav--
All to America to find what we have:
Italian and Pole, Hungarian and Greek;
Let's help them find even more than they seek.

Use this rhyme, or another, in sending out your invitations to the Junior Study Class, for, remember, "a gay little card, plus a quaint little picture, plus a jingle, will catch eyes and hearts of boys and girls and older folks as well, even though the drawing be not flawless, nor the jingle well rhymed."

LEAFLETS FOR YOUR HOME MISSION CLASS.

*Migrant Workers in Harvest and Can-
nery.* This sketches the itinerant workers
in seasonal harvesting and berrying time.
10 cents.

*The Unfinished Task Among American In-
dians.* 3 cents.

Negro Americans. 4 cents.

*Co-operative Achievements in Home Mis-
sions.* 6 cents.

Spanish Speaking Work in the Southwest.
4 cents.

These are in line with much thought in the Home Mission Study Book, "From Survey to Service," and would furnish most valuable home reading.

WHAT, WHEN, WHERE?

WHAT should I know about?

The work of the Southern Presbyterian Church for the Secretary of Literature.

WHEN should I learn about it?

All the year round.

WHERE can I find out about it?

From the Synodical and Presbyterian Secretaries of Literature.

WHAT did I forget last year?

Some forgot to distribute literature or have a literature table. Did I?

WHEN should I do this?

Distribute literature or have a literature table at every circle or auxiliary meeting.

WHERE can I read on this subject?

In leaflets secured from the Woman's Auxiliary, Field Building, St. Louis, Mo.

WHAT did I forget as an officer?

Some forgot to send their reports in time for the Presbyterian. Did I?

Some forgot to organize Mission Study Classes. Did I?

Some forgot to canvass for THE SURVEY and Prayer Calendar. Did I?

WHEN did I forget the Best Methods?

Some forgot to urge the Year Book of Programs as one of the Best Methods for building up a good Auxiliary. Did I?

WHERE did I fail?

In studying the "Duties of a Secretary of Literature" and the Best Plans and Methods outlined at our Presbyterian meetings. I should know these plans if I am to be a loyal Secretary of Literature.

MRS. ROBERT G. LOWREY,
Secretary of Literature West
Lexington (Ky.) Presbytery.

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
410 URBAN BUILDING,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

OUR DAY.

OUR Church is not much given to observing times and seasons, but there are four days in her calendar the observance of which by the Sunday schools the General Assembly has approved.

First comes Home Mission Day in March, followed by Foreign Mission Day in May. In October the Sunday School and Publication Work comes to the front with Rally Day and when the Christmas season rolls round again, it is *our day*—that is, the cause of Christian Education and Ministerial Relief. For this we issue a Christmas service. We try to make

it new, fresh and different each year, but always with the same keynote running through it—the whole-hearted conservation of life, service and possessions* to Jesus Christ.

The Christmas services issued by the leading denominations and publishing houses of the United States come to our office, and after seeing them, we believe that in form, type and general attractiveness the Christmas service issued by your own Church challenges them all. As for its *contents*, all we ask is that you send for a copy and look it over for yourselves.

“LEST WE FORGET.”

THE *New York Times* of July 13th, speaking of the fact that but for an accidental discovery of his three military medals the body of Private John J. Munson, liaison runner for the “Lost Battalion,” who fought his way through the German lines to bring aid to Major Whittlesey during the Argonne fighting, would have been buried in the Potter’s Field, had this to say:

An unpleasant, a distinctly humiliating, emotion, must have been felt by most of us, and should have been felt by us all, yesterday on reading that for many hours after his death in Bellevue Hospital the body of John J. Munson lay unclaimed in the morgue attached to that institution, and that only by what was almost or quite an accident did some of his companions in the late war hear of his demise and determine to give him better than a pauper’s burial. For Munson was a sol-

dier whose high achievements and heroic bravery as a member of the so-called “Lost Battalion,” had earned for him the Distinguished Service Cross, the Croix de Guerre and the Medaille Militaire. His exploit in passing the German lines to make known at headquarters the perilous position of his company was warmly praised by General Petain as well as by his own commanders, and his name stood large for some time in the press dispatches. Then the memories of such things grew dim, and Munson, attacked by tuberculosis in lungs weakened by German poison gas, sickened and slowly died, a forgotten man.

It gives one a bit of a heartache that we could forget—so soon. And then one thinks of other things that we forget, sacrifice and service; love and labor and self-denial we take for granted and forget.

It sets one to thinking—of other sel-

diers. Some minister sprinkled on my infant head the waters of baptism and claimed me for God in the early dawn of life.

Some minister, in that high hour when visions beckon and voices call, heard my vows and brought me, a young soldier into the ranks of the Church Militant.

Some minister, when I came to the forking of the roads and stood in doubt, held up the torch and I took the path that shineth more and more into the perfect day.

Some minister, on the day that my mother died and the world was black with shadows, came and brought me comfort and showed me that she but waited for me—over there.

Some minister, where with one other

I stood at the altar, heard our vows and spoke the blessing that makes human love a holy and immortal thing.

Some minister, when my work is finished and I am done with earth will stand by my grave and pronounce those everlasting words: "I am the Resurrection and the Life."

And thinking it over, one sees that there is no great experience, no great moment in life but that some soldier of Christ's has been there too and made of each experience a sacramental hour.

Where are they now, all those soldiers and is it well with them?

Did others forget? Have I forgotten?

"Lord God of Hosts, be with us yet
Lest we forget—lest we forget."

OUR NEW LIFE WORK SECRETARY.

THE Executive Committee of Christian Education and Ministerial Relief takes peculiar pleasure in announcing that Mrs. Ruth Slack Smith has accepted the call to become Life Work Secretary of the Executive Committee. She will work principally with the girls and young women in our schools and col-

leges and in the State universities of the South.

Mrs. Smith is a graduate of Agnes Scott College and has had large experience in teaching the Bible and conducting conferences among young people. We hope to present her picture and a little further sketch of her life next month.

H. H. S.

PREPARING FOR THE FUTURE.

Meeting of the Presbyterian Educational Association of the South and the Assembly's Advisory Committee on Education.

By REV. D. S. GAGE, D. D., *Secretary.*

THESE bodies met in their annual conference, at Montreat July 26th and 27th, to consider their great task of preparing the present generation to meet the problems and do the work of their manhood's time.

Many topics of technical and special interest as administrators were discussed, but there were others of more

general concern considered. Among these, was the relation of the college to the two uniquely great organizations, the Y. M. C. A. and Y. W. C. A. Their great powers of inspiration and influence, over our students, and our reciprocal duty of aiding in maintaining their spiritual life were considered. That the college had a duty toward them, perhaps, too often unperformed,

is a fact which should receive our earnest attention, in view of their undoubted strength, and their great possibilities.

Bible study received the attention of two special *ad interim* Committees, some of whose findings will appear in special articles in our Church papers. The fact that Biblical study may soon be a part of our regular high school or at least of academic preparatory study,—that it must be seen to, that this instruction is of right character (no easy task, in view of our National Constitution), that practically all State universities, now recognize it for entrance as well as for part of the college curriculum, all make its careful consideration by every one interested in public as well as Church education, a matter of great importance.

“Standards” were again considered. Their steady advance seems to some a matter of protest, of alarm, but in reasonable bounds, this should be a matter of general approval. That the “standards” of most authorities contain features which seem to be merely financial, mechanical, arbitrary, is but one side of the matter. No standardizing agency fails to make due effort to properly weigh and duly recognize those intangible qualities of personality, genius, experience, spiritual influence, which are, after all, the real “educating” forces. The financial and material demands of “standards” are but an attempt to adequately equip these forces and enable them to do their best work. They are all the expression of earnest effort to meet the serious duty resting on our whole nation in training her young people to face the responsibilities of the immediate future.

Spiritual power and development in our schools received a large share of attention. The plans of the Executive Committee, under Dr. Sweets, for earnest prayer, and prayerful united effort in behalf of the spiritual guidance of all our boys and girls who leave home for school this fall, were carefully considered. It is a unique effort, to seek general and united prayer for these

youths, starting on a great journey,—to seek this both at home and in school,—by wisely directed and widespread plans, for prayer and other spiritual help,—one which has never before been attempted in just this manner. It is to be hoped that all our Church will heartily respond and that every school will earnestly join in the “Fall Campaign Among Students.”

Plans for organizing the Evangelical Religious Educational Forces of the South, by States and in all our States, were presented. If all Church-controlled schools could come together in united effort, they could wield a tremendous influence for good in the education of our children. That this influence is greatly needed to save the nation from a material or mechanical education, and to conservatively guide the training of the young, hardly needs proof.

The great resources of our Executive Committee available for all our schools, to aid them in student canvasses, in the right sort of publicity in successful financial campaigns, in securing good officers and teachers, and, in general, in all our educational work, in nearly every phase, is not fully, if hardly at all, known to the Church at large. Our Church owes a great debt to this Louisville Committee and especially to its Executive Secretary, Dr. Henry H. Sweets. It is probably not saying too much to assert that no Church is now doing a better educational work than the Southern Presbyterian.

It is a matter of regret that these most profitable conferences of the Southern Presbyterian Educational Association, cannot be attended by all our educators, and their helpful and practical suggestions made known to all our people.

The above are but the briefest mention of a few of the important matters discussed. The writer attends no educational gatherings of as great benefit as the one which meets at Montreat. Would that every one of our schools could be represented at every meeting.

THE SCHOOLMASTER OF FLOYD.

By MILDRED WELCH.

MANY years have passed since he came among us, but still we seem to see the tall, spare form climbing down from the lumbering hack that had brought him twenty-two miles from the nearest railway station. He came to us from New York, but if you would know more of John Kellogg Harris, his parentage and education, of the churches he served and the schools he taught, you will find them in the class history of his college and the records of his church. We only set down here what he seemed to us, shepherd of our souls, friend and teacher.

Ours was but a little village grown up along the country road when he came to Floyd Courthouse, nor has it grown into a city since, or the railroad invaded its quiet. The same old houses, mellowed with passing of the years, overlook the sidewalks, where the grass springs up between the wide flagstones. There are modern houses now, set back in wide and pretty yards, but the windows of our old homes, built when there was little to break the monotony of the long winters, looked directly out upon the road where the heavily loaded wagons passed on their long journey down the valley. A few stores, the postoffice, the courthouse, the Presbyterian Church, the old manse, and all around the open fields and rolling country—it was here our minister and our schoolmaster lived and loved and taught. The years passed by, interwoven with joy and sadness, the sunshine and the shade and with their passing, the thin, clear-cut face, the blue-gray eyes that twinkled, or grew grave or melted into tenderness, the keen wit that could cut through all pretense, that brought a smile nor ever left a wound, so wrought themselves in sunshine through all the warp and woof of our village life, that still he moves among us though long "passed beyond these voices into peace."

He built the old manse we knew and loved. It was weathered gray with winter

storms and snows, but there were tall pine trees in the yard at whose feet the violets bloomed in spring, and old-fashioned climbing roses that hung themselves on frame and fence.

At one side of the yard stood his beloved "Oxford Academy." It was only a two-roomed house, roughly built, furnished with a few blackboards, benches, a stove and desk, but here he gathered the boys and girls of Floyd, and through worn and dog-eared books brought them the wisdom that lies beyond all books. Himself a scholar, the old classics, the Iliad and Odyssey, Horace, Cicero and the Hebrew Bible, were dear and familiar friends, and from their pages and from the Book of Books he taught his pupils to look beyond the narrow walls to wide horizons of life and service.

Yes, we have a modern schoolhouse now with normal teachers and new methods of the very latest pattern, but we wonder sometimes if visions come there as they flashed and shone for the boys and girls in that old schoolhouse in the yard?

For them no rod or discipline was needed, and a thrust of the keen but kindly wit would spur a lazy boy or girl as no punishment could. Like the old schoolmaster of Drumtochty, he had an unerring scent for a scholar, and a boy patiently turning up the furrows in the field or driving home the cows with wistful dreams of a larger life, found the way made smooth before him, his school fees paid, his books and boarding given him, and if the master's purse grew lean, had he not given another scholar to the country?

Nor was it all study. Fun was mixed with learning, and in after years many a man remembered that when the ice was firm and black upon the ponds and all the air tingled with frosty life, the teacher became a boy again and buying a dozen pairs of skates led the scholars out to a glorious day upon the pond, where they

found it as hard to match him in playing "shinny" or cutting intricate figures on the ice as to trip him in Virgil or mathematics.

So different was he from us, so original, his actions and his turns that our schoolmaster brought to our quiet and uneventful lives the charm of novelty and romance. But though we laughed, and any new story or exploit told of him was eagerly welcomed by the men gathered at the store or under the maples at the courthouse, well we knew the tender love with which he watched over us and learned too late how he had worn out his life for us. If any, sick of body or soul, needed him, no storm of sleet or cold could hold him, and many miles he rode to cheer some fearful soul through the valley of the shadow, when the bitter winds were sweeping the uplands with their icy breath. No boy with feet set on the prodigal's road but knew his friend was interceding for him, and for the boys and girls struggling on the road to their high dreams, he wrestled in the dark—and in the morning rose to give them all he had.

Sometimes a visitor in the manse wakened to hear a voice in the silence of the night speaking very earnestly telling over one by one, the names of his people, like a tender shepherd calling his sheep, very anxious lest one should be left out of the fold when night comes over the hills. Into that still presence where the shouting and the clamor die, he entered unafraid and like Abraham of old, talked with God as a man talking to his friend.

But the public school with its newer ways and teachers came and the door of the old schoolhouse was looked upon its empty benches. "The night wind blows"; he, left solitary, wrote from the lonely manse, "it is an old and dear friend to me."

The girls and boys he had taught were scattered far and wide to homes and places of their own. Scattered? Yes, but throughout the land, here a judge, there a doctor, ministers, business men, missionaries breaking the way in heathen

lands, mothers teaching their little ones to pray, they look back with tender hearts to the old days and the old school and the teacher who opened to them the gates of life and vision.

Then one day our schoolmaster and our shepherd was stricken. Six weeks he lingered in the old manse and the snows were melting from the fields when he slipped away. A wood fire blazed on the hearth and flickered on the book case with its well-loved volumes and on the open Bible lying near him. Propped on his pillows, he received us with the old love, the quick wit and quaint humor, the twinkle of his eye and a smile when too weak to speak, and on his face the light that never was on sea or land. No doubts or fears assailed him, the day was breaking and the shadows fled away. "The Lord is my Shepherd," the Psalm he first learned at his mother's knee was the one read to him in the hush of the sick room. It was near the dawn of a March day that he went, and when we came to look upon him, on his face there was a great peace as of one at rest with God forevermore.

The spring had been a late and stormy one, but on the day we buried him the sun came out and as the slow procession moved from the church to the cemetery, it shone on the hearse and on the long straggling line of old and young come to walk the last journey with their friend.

There on the sunny hillside where the light falls softly and the little spring flowers creep close to his grave, all that was mortal of our schoolmaster awaits the resurrection morning.

And standing there watching the evening glory come upon the distant mountains and on the nearer hills and spread till all its radiance breaks upon us, we, who loved him know that some day the teacher and his scholars, the shepherd and his flock will meet again; that from China and Korea, from crowded cities and quiet country places, his boys and girls, not one missing, are gathering one by one into the kingdom of our Father to go out no more, forever.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

SABBATH SCHOOL EXTENSION REACHES MEXICANS IN EL PASO.

THERE are 45,000 Mexicans in El Paso and at least 25,000 children waiting to hear of Jesus through the Sabbath-school Extension. Often they grow to be 17 and 18 years of age without seeing the business part of the city.

Mrs. L. C. Majors has charge of the work at this mission, conducted by the Westminster Presbyterian Church of El Paso, in co-operation with the General Assembly's Board of Publication and Sabbath School Extension. The Eastminster Chapel was completed in 1920, at a cost of \$6,200. It is a forty-five minutes' ride

from town, and most of those who attend the Sabbath school would not go any place from year to year. There are 150 members of the school, with an average attendance of sixty-five. Twelve were received into membership of the Church during the year 1920-21.

The following services are held at this mission:

Sabbath: Sabbath school, 3 o'clock; I. C. E., 4 o'clock.

Wednesday: Community Day, when the neighbors bring their mending and visit with each other and enjoy a cup of tea together.



Twenty-seven Eastminster Girls Gathered at the Chapel. The girl with the mark beside her head is seventeen years old. She started at the mission when it was organized and has been a splendid helper. She has expressed a desire to be a missionary and to take her training under the Presbyterian Church. The woman in the center is Mrs. Majors.

Thursday: Girls' Club, average attendance, 14. This is for girls in the early teens. A feature of the meeting is to teach them story-telling, often using Bible stories. They are also taught sewing.

Friday: Story hour for Juniors and Primaries, average attendance 45. They play games and listen to stories, mostly Bible stories or those illustrating the teachings of the Bible.

Friday night: Scout meeting.

Mrs. Majors, with her two attractive daughters, lives in the chapel, which was arranged to be used both as a home and chapel.



Eastminster Mission Sunday School of the Westminster Church.

An average of 45 and 50 like these attend the Eastminster Mexican Mission School at El Paso, Texas, each Sunday, craving to hear the stories of the Bible and to sing the gospel songs.

DOES SABBATH SCHOOL EXTENSION PAY?

In the last issue of THE SURVEY we had something to say about Rally Day, the importance of it, program material, etc., and we endeavored to define the work of Sabbath-school Extension. As is generally known, the moneys collected by the Church schools on Rally Day go to the work of Sabbath-school Extension. We believe that you will be interested in hearing direct from the field, something about this work, and we also believe that it will enable you to catch glimpses here and there of the great need for religious instruction in many sections of the South, and the way in which our Sabbath-school missionaries are meeting these needs.

ARKANSAS, MISSOURI AND OKLAHOMA.

Rev. Geo. W. Sheffer and Mrs. Sheffer are field workers for Arkansas, Missouri and Oklahoma, and are doing vigorous and successful work. Mr. Sheffer testifies as follows to the Sabbath-school Extension:

"Has it ever occurred to you what a tremendous piece of work our General Assembly's Committee on Sunday-school Work is doing to extend the cause of Jesus Christ and Presbyterianism to every class and condition of men in the Southern States? Go with me to the Ozark Mountains, climb the steep ascent to Mountain Crest, seven miles from Combs,

and survey the whole country. Just miles and miles of mountains. Standing there on top of that mountain is a school, the product of our Committee. As you stand there let Rev. J. E. Jeter tell you the story of the beginnings and the triumphs of his work. As you hear the story you are amazed. This school is the only school within a radius of twenty-five miles where a boy or girl can get full four-year course in high school work. The school is located in the corner of Franklin County and serves four counties, drawing the young men and women from the recesses of the Ozarks. When you realize that these young men and women are not only being trained for college, but are being prepared for efficient Christian leadership, going back home to live and teach the Christian religion, you have your answer. Mountain Crest School is the direct result of Sunday-school Extension.

"Go with me to Oklahoma and visit the Sunday school and church at Coalgate. Here we have a great church and Sunday school working under a serious handicap. Rev. Mr. Curtis is giving his life to those people. Through the Sunday school the young people are being reached and saved for the kingdom. On a recent Sunday a photograph was taken of the Sunday school. There were 165 present, and in this group were fifteen children that had

never been inside of a Sunday school until the good people of that church got hold of them and fitted them out so they could attend.

"Does it pay to extend the Sunday school to the destitute places? Yes, for such schools soon become churches doing efficient work for the kingdom. All over this great State are churches, the out-growth of Sunday-school Extension, reaching and saving hundreds every year for the Master's kingdom."

LOUISIANA.

Mr. T. K. Mowbray, a layman, who is making good in Red River Presbytery, La., writes:

"On one of the coldest days in the winter I rode horseback to a saw mill camp some miles distant from one of our rural churches. I found this camp had been running for almost a year; there were some twenty families in the place. No preaching or Sunday-school services had been held since the mill had started. We got together and organized in a tiny schoolhouse. Now they have Sunday school every Sunday and preaching once a month.

"A friend told me of an oil field settlement that should be visited. I found a school with 125 pupils enrolled, but no Sunday school closer than three miles. The people had tried unsuccessfully a year before to run a Sunday school, but it fell through. This school was reorganized, and while the attendance fluctuates, it is still running and doing a lot to offset the 'Sabbath desecration' of the oil field, which is so prevalent, as the men must work or lose their jobs.

"In one town I had a talk with the 'worst' boy there (so his fellow-townsmen said). The lad had spent time in a reform school. Recently I got a letter from the boy saying, 'I attend Sunday school regularly now. I have got four other boys going with me, too.'

"One never found a more generous and free-hearted set of men than the oil field workers. The writer has ridden mile after mile in trucks and motor cars operated by these fellows, and they will never

charge for it. They contribute very liberally toward charity, and will give you almost anything they have got, as a rule. But the great thing many of them lack is a sense of vital Christianity. Lots of them are boys with good mothers; they have had home training, but the hardships and the evils existing in their midst have caused them to stray, which they freely admit and deplore.

"The women conduct the Sunday schools in the oil fields almost without exception, due to the men being employed.

"In the plantation sections where white tenants are located, I find a pressing need. The people are nomadic and will make a crop one year and then the next will move on somewhere else. This makes permanent Sunday-school work among them very difficult. However, distribution of Catechisms among this class of people, and Home Departments established, where they are widely scattered, help to keep them in touch with the Church and Sunday school.

"I visited a public school where forty children held up their hands to signify their desire for a Sunday school, but because of denominational friction in the community, the school could not be organized then. As long as I have been here or have ever talked to any one who know our faith, I have never heard any adverse criticisms of it; although sometimes, of course, there is a dissenting opinion. If we will advertise our Church and system of doctrine more widely, we will gain greatly by it. It is almost unknown in many sections of this State."

NORTH CAROLINA.

Rev. L. W. Curtis, a successful Home Mission and Sabbath-school Superintendent, writes the following from his own experiences:

"The practical value of the Sunday-school Extension is set forth most strikingly in the mission work now being conducted in Johnson County, N. C. Ten years ago in that county there were three struggling Presbyterian churches, with a total membership of 150 and Sunday-school enrollment of 139. They were pay-

ing one-half of a very meager salary, and were satisfied to have their minister live in a town fifty miles from the county. That work had been dragging for fifty years.

"A Sunday-school missionary was placed in that county, who organized two Sunday schools and sat up with them as their nurse for six months. This was the beginning of a development that in 1920 reached a point where it is necessary for three ministers to live in the county in order to meet the needs of its thirteen Presbyterian churches, with a total membership of over 600 and a Sunday-school enrollment of 1,000 pupils.

"Every one of these churches has to an unusual degree the Sunday-school Extension spirit. They know its possibilities."

VIRGINIA.

Rev. J. C. Shive, Superintendent of Home Missions and Sabbath-school Work in West Hanover Presbytery, is doing an outstanding piece of work, and his testimony to the value of Sabbath-school Extension carries great weight:

"The greater part of the Sunday-school Extension work in West Hanover Presbytery is done by outpost mission schools by the organized churches. At least ten of the Home Mission pastors of West Hanover are doing such outpost Sunday-school work, and we have eighteen mission schools. In twelve of these we have conducted evangelistic meetings, and a number of conversions resulted, most of whom have united with the nearest Presbyterian Church. One fine young man from the work at Proffitt's Chapel, a mountain boy, has decided to study for the ministry, and was taken under the care of Presbytery last April. He made a fine impression on the Presbytery and is now working his way through the high school. Another fine mountain boy near Woodson is thinking of the ministry as the result of our last summer's mission work.

"Two of our mission points have been organized into churches, Harmony and Woodson; and we have started to build a

substantial stone church to seat three hundred people at another one of these outpost mission points, at Beech Grove, under the shadow of the great Three Ridge Mountain in Rockfish Valley.

"In some of our mission schools the congregations are larger and the work more vigorous than in the mother church nearby, and in every case the mission school serves as a feeder to the church, and strengthens the church in many ways. All the mission work that we have undertaken has been a good investment to the churches themselves. It pays so well in West Hanover that we have employed thirteen students this summer; eight of whom are to do exclusive Sunday-school Extension work, and four evangelistic work, at an expense of over \$2,300."

GEORGIA.

Rev. J. E. Hemphill, efficient Home Mission and Sabbath-school Superintendent in Atlanta Presbytery, contributes:

"From the latest statistics available we learn that there are more than 600,000 white people in the State of Georgia above the age of twelve years not connected with any church or Sunday school. We have been in country communities where 93 per cent. of the white people were not connected with any church or Sunday school. In one such community a Sunday school has been organized, which has paved the way for the organization of a Presbyterian Church, and \$1,500 has been secured for the erection of a church building. Without the work of the Sunday school this community would perhaps never have been opened for the organization of any church. This is typical of the needs of many communities in our State, and the work that is being done by the Sunday-school Extension Department of our Church is paving the way for the organization and development of many churches in the State. In our humble judgment there is no more important mission before our Church to-day than the maintenance of the Sunday-school Extension Department."

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION

AFRICA

Bulape, 1915.

*Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
*Miss Elda M. Fair. R. N.

Luebo, 1891.

Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
*Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. J. W. Allen.
†Mr. and Mrs. Savels.
Rev. and Mrs. J. K. Hobson.
Miss J. Belle Setser. R. N.
Mr. Allen M. Craig.
Miss Iula M. Black.
Mr. Frank J. Gilliam.
Mr. and Mrs. B. M. Schlotte r.
Dr. and Mrs. Robt. R. King
Mr. W. L. Hillhouse.

Mutoto, 1912.

Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Rev. and Mrs. C. L. Crane.
Rev. and Mrs. A. Hoyt Miller.
Miss Nina L. Farmer. R. N.
Mr. A. M. Shive.

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger.
*Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson. R. N.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. Wm. J. Anderson, Jr.

Bibangu, 1917.

Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
Miss Ruby Rogers. R. N.
Rev. and Mrs. W. F. McElroy.
Rev. and Mrs. V. A. Anderson.

E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunicutt.
Miss Genevieve Marchant.
Miss Ora. M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis.
Miss Hattie G. Tannehill.
Miss Mabel Davis.
Rev. A. S. Maxwell.

Caxambu, 1920.

Rev. and Mrs. F. F. Baker.
Varginha, 1920.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Piumhy, 1915.

*Mrs. Kate B. Cowan.
Campo Bello, 1912.

Miss Ruth See.

*Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

Ytu, 1909.

Rev. and Mrs. Gaston Boyle.
Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie.
Sao Sebastiao do Paraíso, 1917.
Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

Garanhuns, 1895.

*Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr.
†Mr. Langdon Henderlite.
Miss Edmonia R. Martin.

Pernambuco, 1873.

Miss Margaret Douglas.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.
Rev. and Mrs. G. E. Henderlite (Recife).
†Miss Rachael Henderlite.

Parnhyba, 1917.

Rev. and Mrs. W. C. Porter.
Cannotinho, 1895.
*Mrs. W. G. Butler.

MID-CHINA MISSION [80]

Hangchow, 1867.

Mrs. J. L. Stuart, Sr., (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
*Rev. and Mrs. J. M. Blain.
*Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling
Mr. and Mrs. Edward Evans.
†Mr. W. E. Smith.

Shanghai.

Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
*Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
†Miss Anna Campbell.
Dr. and Mrs. E. W. Buckingham.
Miss Ruby Satterfield.
Miss Margaret Dixon, R. N.

Kiangyin, 1895.

*Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Miss Rida Jourloman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Jane Varenia Lee, M. D.
*Miss Sade A. Nesbit.
†Miss Caroline V. Lee.
Miss Elizabeth Corriher. R. N.
Mr. and Mrs. Andrew Allison.
Miss Katherine L. Thompson.

Nanking, 1920.

Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
*Dr. and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price.
*Rev. and Mrs. D. W. Richardson.
*Miss Florence Nickles.
†Miss Lina E. Bradley.

Soochow, 1872.

Miss Addie M. Sloan.
Miss Gertrude Sloan.
*Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
*Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.
†Miss Alma L. Hill.
Miss Bess McCollum.

N. KIANGSU MISSION. [84]

Chinkiang, 1883.

Rev. and Mrs. A. Sydeustricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
Mr. and Mrs. S. C. Farnor.
Rev. and Mrs. M. A. Hopkins.
Miss Grace Sydenstricker.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghieselin, Jr.
Rev. and Mrs. C. F. Hancock.
Miss Grace Farr.

Hsuehoufu, 1896.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen.
*Rev. Geo. P. Stevens (Tonghaicn).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young

Hwainnfu, 1904.

Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1911.

Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. and Mrs. H. T. Bridgman.
Miss Minna R. Amis.

Sutsien.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
†Miss M. M. Johnson.
†Miss B. McRobert.

Tsing-Kiang-pu, 1887.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy (Yencheng).
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary McCown.

Halchow, 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLaughlin.
Miss Mary Bissett. R. N.
Rev. and Mrs. Edw. S. Currie
Miss Mary Lee Sloan.

CUBA MISSION. [6]

Cardenas, 1899.

Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis.
†Rev. S. B. M. Ghieselin.

Gaibarien, 1902.

Miss Mary I. Alenander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillean.

Camajuntu, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

JAPAN MISSION. [49]

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. H. C. Ostrom.
Kochi, 1885.
Miss Annie H. Dowd.
*Rev. and Mrs. W. McS. Buchanan.

Nagoya, 1887.

Miss Lelia G. Kirtland.
Rev. and Mrs. L. C. McC. Smythe
Miss Bessie M. Blakeney.
Miss F. Eugenia McAlpine.
Rev. and Mrs. W. A. McIlwaine.
Miss Florence Patton.

Gifu, 1917.

Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.

Susaki, 1898.
 *Rev. and Mrs. J. W. Moore.
 Rev. and Mrs. J. H. Brady.
 Rev. and Mrs. R. E. McAlpine.
Takamatsu, 1898.
 Rev. and Mrs. S. M. Erickson.
 Miss M. J. Atkinson.
 Rev. and Mrs. H. H. Munroe.
 Rev. and Mrs. W. B. McIlwaine.
Marugame, 1920.
 Rev. and Mrs. J. Woodrow Hassell.
 Rev. and Mrs. I. S. McElroy, Jr. (Tokyo).
Tokushima, 1889.
 Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.
Toyoashi, 1890.
 Rev. and Mrs. C. K. Cummings.
Okazaki, 1890.
 Miss Annie V. Patton.
 Rev. and Mrs. C. Darby Fulton.
 Rev. and Mrs. J. E. Cousar, Jr.
Tokyo Language School.
 Rev. and Mrs. Paul S. Van Dyke.
 Miss Susan McD. Currell.
 Miss Emma E. Gardner.
CHOSEN MISSIONS. [78]
Chunju, 1896.
 Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler. R. N.
 Miss Lillian Austin.
 Rev. and Mrs. F. M. Eversole.
 Miss Sadie Buckland.
 Miss Janet Crane.
 *Dr. and Mrs. M. O. Roberston.
Kunsan, 1896.
 Rev. and Mrs. Wm. F. Bull.

Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.
 *Rev. John McEachern.
 Mr. Wm. A. Linton.
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lillie O. Lathrop. R. N.
 Miss Willie B. Greene.
Kwangju, 1904.
 *Rev. Eugene Bell.
 Rev. S. K. Dodson.
 Miss Mary Dodson.
 *Mrs. C. C. Owen.
 *Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 Mr. and Mrs. M. L. Swinehart.
 Miss Elise J. Shepping (Itinerating). R. N.
 Rev. and Mrs. L. T. Newland.
 Miss Georgia Hewson. R. N.
 Rev. and Mrs. J. Kelly Unger.
 Miss Miriam de Haas.
Mokpo, 1899.
 Rev. and Mrs. H. D. McCallie.
 Miss Julia Martin.
 Rev. and Mrs. J. S. Nisbet.
 Miss Ada McMurphy.
 *Dr. and Mrs. R. S. Leadingham (Seoul).
 Mr. and Mrs. Wm. P. Parker (Pyeng Yang).
 Rev. D. Jas. Cumming.
 *Miss Esther B. Matthews. R. N.
 Rev. and Mrs. Joseph Hopper.
Soonchun, 1913.
 Rev. and Mrs. J. F. Preston.
 Rev. and Mrs. R. T. Coit.
 Miss Meta L. Biggar.
 Miss Anna L. Greer. R. N.
 Rev. and Mrs. J. C. Crane.
 Dr. and Mrs. J. McL. Rogers.

Miss Louise Miller.
 †Miss Martha V. Davis.
 *Mr. J. Belling Reynolds.
Chosen Unassigned.
 Miss Annie I. Gray, R. N.
 Miss Mary R. Bain, R. N.
 Miss Florence P. Hughes.
 Miss Margaret G. Martn.
 Miss Mary N. Pope.
 Rev. and Mrs. Thos. D. Murphy.
 Rev. E. T. Boyer.
 Mr. D. A. Swicord.
 Rev. and Mrs. Jas. I. Paisley.
MEXICO MISSION. [17]
Zitacuaro, 1919.
 Rev. and Mrs. H. L. Ross.
 Rev. and Mrs. Z. E. Lewis. San Angel D. F., Mexico.
Morelia, 1919.
 Rev. and Mrs. Jas. O. Shelby.
 Dr. and *Mrs. L. J. Coppedge.
Toluca, 1919.
 Rev. and Mrs. W. A. Ross.
 "Arenal" 40, San Angel, D. F., Mexico.
San Angel, D. F. Mexico.
 Miss Alice J. McClelland.
 Mr. and Mrs. J. H. Wray.
Laredo, Texas.
 Miss E. V. Lee.
Austin, Texas.
 Miss Anne E. Dysart.
Coyoacan.
 Prof. and Mrs. R. C. Morrow.
 Missions, 10.
 Occupied Stations, 53.
 Missionaries, 423.
 Associate Workers, 14.
 *On furlough, or in United States.
 Dates possible names of stations indicate year stations were opened.
 †Associate Workers.
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E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Varginha, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil. For Varginha, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Dor Desalvado—"Desalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwainanfu—"Care S. P. M., Hwainanfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yen-cheng—"Care S. P. M., Yen-cheng, Ku., China."

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JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyoashi—"Toyoashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—"San Angel, D. F., Mexico."

A PAGE OF PRAYER

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in the U. S.:*

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THE KOREAN MISSION.

WE THANK THEE:

For the Oklahoma Assembly Encampment. (Page 734.)

For the work of evangelism in the Magic Valley. (Page 744.)

For the successful work in the Kwangju field the past year. (Page 757.)

For the co-operation of the government with the Christian schools in Soonchun, Korea. (Page 764.)

That the Auxiliaries are praying for and sending supplies to definite hospitals in the foreign field. (Page 766.)

WE PRAY THEE:

For Rev. and Mrs. Sadler, our new workers in Oklahoma. (Page 736.)

For the work among the Mexicans in El Paso. (Page 740 and page 793.)

That a larger number than ever of the Auxiliaries may attain the Standard of Excellence this year. (Page 783.)

For our new Life Work Secretary, Mrs. Ruth Slack Smith. (Page 789.)

For our Sabbath School Extension workers. (Page 794.)



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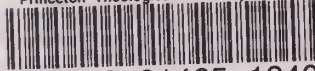
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